



A. Cupp. inv.

M. P. Guent. scul.

M H N I C A X I A H O C



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THE
ILLIAD
OF
HOMER, &c.

Translated from the
GREEK into Blank Verse,
BY
Mr. OZELL, Mr. BROOM, and
Mr. OLDISWORTH.

To which are added,
A Preface, the Life of HOMER, and
NOTES by Madam DACIER.

Illustrated with Twenty-Six CUTS, Copy'd by
the best Gravers, from the *Paris* Plates, design'd
by CORPEL.

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M.DCC.XXXIV.

THE

ILLIAD

OF

HOMER

Translated from the

Greek into Blank Verse

By Mr. G. V. Colclough, and



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TO
RICHARD STEELE, Esq;
THIS
English Translation
OF
HOMER'S *ILIAD*,
IS

Inscrib'd by

His Humble Servant,

and Admirer,

JOHN OZELL.

THE

TO

RICHARD STREET

THE

English Translation



HOMER

IS

located by

the British Museum

and

JOHN ORELL



The English
TRANSLATOR'S
PREFACE.

THO' the Lady, who is nam'd in the Title-Page, is no less Illustrious for her many curious Translations, than for having to her Father * and Husband† two the most Learned Men of the Age; Yet in her late Translation of Homer's Iliad, we may truly say, she has out-done herself; and given to her Name a Lustre, which is capable of no farther Addition. Not that I am absolutely of Opinion with a certain ingenious Writer,

*The famous Monsieur La Fèvre.

† Monsieur Dacier of the French Academy.

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*That * this Translation of Madam Dacier's, like the Original, will never have its Fellow; Unless he means, as he undoubtedly does, that it will never have its Fellow in the French Tongue.*

Of all the European Languages, that pretend to any Politeness, the French is certainly the unfittest for Heroic Subjects, as Madam Dacier in several Places of this Work pretty plainly confesses; and on the contrary, the English Tongue the fittest for such Subjects, as Father Rapin, in his Reflections upon Aristotle's Poetics, does as good as allow. The French Tongue is not yet arriv'd to that Perfection, which other Languages have attain'd, especially the English; it has no such Resources as ours; its Genius forbids it. Their Poets, who liv'd about the Time of our Spencer, had the Boldness to compound Words like the Greek; but they have been long since condemn'd for it, and the Practice utterly abolish'd in France, tho' so happily observ'd here. They want Words for many things; and to express several Actions, are forc'd to make use of Circumlocutions. Thus
in

* Monsieur Caste in his Preface to his French Translation of Hieron from the Greek.

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in those three admirable Lines, where Homer describes Jupiter's assenting to Thetis's Request, in the first Book of the Iliad, and which Madam Dacier strains all she can, to imitate in French, she was oblig'd to make use of a Periphrasis to express his Nod; for in all their Tongue, they have no one Word for it. Faire un Signe de la Tête, To make a Sign with the Head, is their only Phrase for that Action; and whether in this Poverty of Words, any adequate Notion of the Fullness of the Greek Tongue can be convey'd, I leave to anyone's Consideration that understands both Languages. In Matters of Cookery indeed, the French Language abounds beyond any other; for which Reason, as a great Critic observes, the Italians call, it the Kitchen Language.

But besides this Deficiency of Words, (which, considering the Natural Timidity of their Tongue, is never likely to be remedy'd) it wants Sinews and Strength to allay the excessive Softness of it, and consequently to maintain the Character, and keep up the Dignity of an Heroic Poem, especially such a Poem as Homer's

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Iliad, which is purely a Description of the Manly Passions, and form'd to elevate and surprize the Humane Soul, and to excite the Noble Transports of Admiration and Joy. Then again, the French Versification, especially that of the Heroic Sort, is intolerably tedious, even in Rapin's own Opinion; for it has no Variety of Numbers, (like the Greek) but the same eternal Cadence upon the last Syllable of each Word; so that the Drone of a Bag-pipe affords every whit as much Harmony. For this Reason, I suppose, it is, that the French, of late, have applied themselves so much to translate the Greek Poets into Prose; but tho' that Way does very well, in a Language whose Prose is as Musical as its Verse, yet since the English Tongue does not labour under such Disadvantages, I doubt whether an English Translation of Homer, any otherwise than in Verse, can be made so as to please an English Reader. By Verse I do not mean Rhyme; for I always thought That too effeminate to express the Masculine Spirit of Homer. The affected Finery of Rhyme can never sute with that divine Simplicity, which is the peculiar Character of this Poet, who, if

he

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he had been an Englishman, and liv'd in our Days, would most certainly have chosen the same Sort of Verse, which our English Homer, Milton, did. I have long entertained a Notion, that in all Translations Regard ought to had, not only to the Sense of the Original, but to the very Manner of the Composition, which ought to be resembled as near as possible, and not a new one introduc'd. Blank Verse, therefore, seems to be the only proper Measure for an English Translation of Homer. By this, the Translator may end his Line with long Words, of two, three, and sometimes four Syllables, which is one of Homer's Beauties, and which can't be done so well in Rhyme. By this too, the Thought has more room to turn itself in, as being capable of Extension beyond Rhyme, so as to be but half a Foot short of the Greek; and consequently the Spondee that always concludes the Greek and Latin Hexameter, may be hit in English; for Example,

*Sing, Goddess, the Resentment of Achilles,
The Son of Pelus; that accurs'd Resentment, &c.*

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But some may object to me, that Milton seldom or never extends his Verse, tho' Blank, beyond the Measure of Rhyme; to which I answer, that Shakespear, Dryden, and I think all our other Writers in Heroic, have generally stretch'd it, as above; but if they had not, it would not have affected me, since the Thing is not only practicable, and with good Effect too, but likewise, because it copies more perfectly the Turn of Homer, which is Copious, as that of Virgil is Succinct. By Blank Verse too, the Noble Sound of the Greek Numbers, and their licentious Cadence, is better preserv'd, than in the troublesome Modern Bondage, as Mr. Milton calls it, of Rhyme. Nor is this all; when a Man is ty'd down to Rhyme, he is often, without the greatest Care in the World, forc'd to wander from the Sense of the Author whom he translates. Thus Ogilby, in his Translation of Homer, calls the Crown of Therfites's Head, his Chin, for Rhyme's Sake, and compares Paris to a Steer, because it jingles to Deer:

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So glads a Lyon, when some well-fed Steer
He seizeth, or wild Goat, or crested Deer.

Lib. 3. Iliad.

I shall say nothing in Dispraise of Ogilby's Poetry. De mortuis nil nisi bonum. But it was a common Topick of Ridicule with Mr. Dryden; although there are many good Lines in him. But 'tis a good Jest to see how Ogilby's Notes concur with his Text, upon this and the like Occasions; he tells us, that Homer resembles Paris to a Goat, because of his Lasciviousness; and to a Deer, for his Timorousness; and no doubt, but Homer did so for those Reasons; but why he should compare him to a Steer, Mr. Ogilby is utterly silent; for what cou'd he say, since it was of his own putting in, and nothing of it to be found in Homer? In like Manner, he frequently and ridiculously, in his Text, uses a different Epithet from that which he accounts for in his Notes; the former being whatever the Rhyme necessitates it to be, and the other what Homer thought fit to give it; and thus the Reader is led a

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Wild Goose Chase to hunt for the Author's true Meaning. Nor do I think Mr. Dryden, in his Translation of the first Book of the Iliad, would have us'd Words of so modern an Import, as Knights, &c. had it not been in Complaisance to the corresponding Words that ended the first, or were to end the second Line. But besides this Fault in the first Concoction, viz. translating Homer into Rhyme; there are, with all due Deference to that great Man's Memory, other Faults in his Fragment-Translations of Homer. He makes the first Book too Ludicrous in all Conscience. He begins the very Argument with a Jest, about Chryseis being a Pris'ner in the Fleet; this indeed might unwarily escape him, but his Conclusion of the Argument is a perfect Burlesque upon Homer's Meaning. The Whole looks rather like a Translation of Tassoni's Mock-Heroic, than Homer's Iliad. In many Places, he adds Thoughts of his own, which Homer never dreamt of, and in others, mistakes the Sense; as in that Speech of Andromache to Hector, (Lib. 6.) where she tells how her Father and seven Brothers had been kill'd by Achilles, and that her Mother,
after.

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after ſhe had liv'd in Captivity, was reſtor'd to her Father's Kingdom, and dy'd a ſudden Death in his Palace; for that is Homer's Meaning, when he ſays,

Παλῆς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰχθυέσσης.

Diana ſhot her in her Father's Palace.

The ſudden Deaths of Women being attributed to Diana, and thoſe of Men to Apollo; but as Mr. Dryden has turn'd it, one wou'd think ſhe was kill'd in Hunting:

——but ſoon Diana's Dart

In an unhappy Chace tranſfix'd her Heart.

Whether this Miſtake was ever remark'd upon before, I know not; but this I'm ſure of, in Madam Dacier's Translation, the Reader will find no ſuch Errors; ſhe was not above conſulting the Commentators, though Mr. Dryden was, as he plainly ſhews by ſpeaking ſo contemptuouſly of them; (Vid. his Preface

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face to the first and second Volume of Miscel. Poems)
whereas they are no less necessary for the Understand-
ing the Authors of Antiquity, than Scaffolding is for
the Erecting a Structure.

As for Hobbes's Translation of Homer, which
is so cry'd up for a faithful though a bald one, I have
had the Patience to read the three first Books, and
to compare them with the Original, to see whether
he was so close a Translator, as he is commonly thought
to be. I confess, he is the closest of any, except Madam
Dacier, and yet he is strangely out in some very plain
Things. What cou'd lead him to misrepresent that
fine Passage, where Hector's Courage is compar'd
to the Edge of an Ax, which the more 'tis exercis'd,
grows the keener? It is in the third Book of the
Iliad; Paris says it to Hector:

Αἶψά τοι κραδίη, πέλεκυς ὅς, ἐστὶν ἀτεργής,

ὅς, ἔστιν διὰ δουρός, ὑπ' ἀνέρω, ὅς, ῥά τε τέχνη.

Νῆϊον ἐκτάμνησιν, ὀρέλλει δ' ἀνδρὸς ἱρώην.

Ὡς τοι ἐνὶ σήθεσσιν ἀταρβήσῃ νόσος ἐς ἱ.

The

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The Sense is no where more conspicuous throughout Homer, than it is here: Nor indeed, did ever Man write with more Clearness, than he has done, in all Parts of him. Since more People understand Latin, than either Greek or French, I shall subjoin Mr. Barnes's Latin Construction of those four Verses.

Semper tibi cor, sicut securis, est indomitum,
 Quæ penetrat lignum, à viro acta qui arte
 Lignum navale excindat, augetque viri impetum:
 Sic tibi in præcordiis intrepidus animus est.

I render 'em thus, as the Reader will find in the following Sheets;

Thy Heart is like a well-steel'd Ax, whose Edge
 Not blunts, but grows the keener by its Use;
 Strengthening the Ship-wright's Arm, the more
 he strikes:
 Such is th' unweary'd Temper of thy Courage.

Homer

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Homer has that Fruitfulness of Fancy, he redouble^s the Image in the very Delivery of it: But this has Hobbes quite murder'd. He turns them thus:

Hector, since your Reproof is just, (said he)
And your hard Language (as when help'd by Art,
A Ship-wright's Ax strikes deep into a Tree)
Like rigid Steel has cut me to the Heart.

Again, in the same (third) Book, where Homer, by an Allusion perfectly happy, compares the incessant Talking of a Company of old Men, to the chirping of the Grasshoppers (or rather Bough-Hoppers, for in those Eastern Countries they differ from ours, and keep mostly in the Trees;) this is left entirely out by Mr. Hobbes, as likewise several Epithets and Descriptions of Places, in the Catalogue of the Ships. These Epithets and Descriptions were intended by Homer not only to instruct his Reader, but to enliven the Subject. This little may serve to shew, that Hobbes's Translation is not such as might have

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have been expected from a Person of his Learning, especially when he ought to have aton'd for the Badness of his Poetry, by the Exactness of the Version.

Mr. Chapman's Translation I never saw, nor desire to see it, if what Mr. Dryden says of it, be true.
“ The Earl of Mulgrave, and Mr. Waller, two
“ the best Judges of our Age, have assur'd me,
“ that they cou'd never read over the Translation
“ of Mr. Chapman, without incredible Pleasure
“ and extreme Transport. This Admiration of
“ theirs must needs proceed from the Author himself;
“ for the Translator has thrown him down as low,
“ as harsh Numbers, improper English, and a monstrous Length of Verse cou'd carry him.” This Length of Verse, I fancy, might be occasion'd by a Desire of mimicking the Length of the Greek Verses which is longer by a Foot than the English Heroick Rhyme. But 'tis high time I should say something of my own Performance, which, if the Reader takes it to be only a Translation of a Translation, he may easily, if he understands the Greek and French, convince

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convince himself, that I have had a strict Regard to the Original Greek; and I believe, the most illiterate Reader will perceive, throughout, a rounder and more flowing Turn, than wou'd have been found, had I follow'd Madam Dacier in the Manner of her Composition, and done it in direct Prose, as she has done.

I shall not enter into the Debate, whether Solomon wrote the Books that go under the Name of Homer, which I am credibly inform'd, the Learned Mr. Barnes has prepar'd several Sheets of a Latin Dissertation, to prove, and which he had some Thoughts of inserting (in part) in his late Edition of Homer, but was enjoin'd by the University of Cambridge not to do it. Be that as it will, whatever becomes of the Author of these Books, 'tis certain his Work was a kind of a New Gospel to the Pagans, coust'd according to the Custom of those Times, under Fables, Parables, and Allegories, and every where carries a visible Conformity with Holy Scripture both in Phrase and Sentiments, as is abundantly

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dantly prov'd by Madam Dacier, who, by her many Scripture-Parallels, should seem to have read our Duport's Gnomologia Homerica, tho' she does not mention him; but that's a common Practice with Writers of other Nations, beside the French, to suffer the Remarks upon any Book to pass, as much as possible, for their own. Yet in justice to the Lady, I must needs say, the greater part of the Remarks are her own, and the rest seem to be so, by the New Turn she has given them. Such a venerable Work as this, therefore, cannot be too religiously translated; for which Reason, I have done it so close, that a School-Boy may construe by it, and at the same time endeavour'd at a Style that might please People of Fashion, for whose Reading, as Mr. Hobbes very well observes, Poetry is principally design'd.

Nor can such a Work be thought unseasonable at this time, since the whole Fable turns upon this great Truth, that, When the Rulers of a Nation fall out, the People are the Sufferers:

—delirant Reges, plectuntur Achivi.

As

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*As for the Excellence of Homer's Poems, 'twere needless as well as endless to set it forth, since for above these five and twenty hundred Years, by the unanimous Consent of all Men, and the Joint-Suffrages of the whole learned World, he has been extoll'd as something more than Humane; insomuch that now the Name of Homer, as the Learned Duport observes, does not seem to be the Name of a Man, but of Poetry, Wit, Learning. Ut jam Homeri nomen, non hominis sed Proseos, sed Ingenii, sed Doctrinæ esse videatur. Gnomolog. Homeric. Epist. Ded. Here I had Thoughts of concluding that Little I had to say; but lest this Translation may fall into the Hands of some who are not well appris'd of this Divine Author's Character, I judg'd it not amiss, to give it in the Words of Father Rapin, (who was no less fam'd for Politeness than Learning) as I find them Translated by our equally Famous Mr. Rhymer: " HOMER, who had a
" Genius accomplish'd for Poetry, had the vastest, sublimest, profoundest, and most universal Wit, that
" ever was; 'twas by his Poems, that all the Worthies of Antiquity were form'd; from hence the*
Law-

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“ Law-makers took the first Platform of the Laws
 “ they gave to Mankind; The Founders of Monar-
 “ chies and Commonwealths, from hence took the Mo-
 “ del of their Politicks. Hence the Philosophers found
 “ the first Principles of Morality, which they have
 “ taught the People. Hence Physicians have study’d
 “ Diseases and their Cures. Astronomers have
 “ learn’d the Knowledge of Heaven, and Geometri-
 “ cians of the Earth. Kings and Princes have learn’d
 “ the Art to govern, and Captains to form a Battle,
 “ to encamp an Army, to besiege Towns, to fight,
 “ and to gain Victories. From this great Original,
 “ Socrates, Plato, Aristotle came to be Philosophers:
 “ Sophocles and Euripides took the haughty Air of
 “ the Theatre, and Ideas of Tragedy: Zeuxes, A-
 “ pelles, Polignotus, became such excellent Painters;
 “ and Alexander the Great so valiant. In fine, Ho-
 “ mer has been (if I may so say) the first Founder of
 “ all Arts and Sciences, and the Pattern of the wise
 “ Men in all Ages. And as he has been in some man-
 “ ner the Author of Paganism, the Religion whereof
 “ he established by his Poems, one may say, that never
Prophet

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“ Prophet had so many Followers as he; yet notwithstanding this so universal Genius, this Wit capable of all Things, apply'd himself only to Poetry, which he made his business.”

If this be so, as it most certainly is, How bold must he be, that attempts to Translate Him? But what will not the Desire of even a small Reputation spur a Man to? Homer, in the Second Book of his Iliad, commends the River Axius, not for the Beauty of its own Stream, which, indeed, was muddy, but for the sake of several fine Rivers that fell into it. A Reader that has Humanity, will do the like by me, who have endeavour'd to convey to him Homer's Spirit through a Channel the less muddy, for having to do with so pure an Original: I am sure, the Hope of attaining this inferiour Degree of Praise, was what prompted me to attempt this Author, as likewise several others of the first Rank, and to mingle my Name with Homer, Cervantes, Tassoni, Boileau, Le Clerc, Puffendorff, &c.

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I shall detain the Reader no longer, than to let him know, That I thought it Prudence to shelter this Translation under the Name of a Gentleman, who has so often and publickly testified his high Esteem for the Original, who is Himself as great an Honour to our Western World, as Homer was to that of the East; and who, with a Genius equally Universal, and a Wit equally capable of all Things, has rais'd the Name Tatler to as high a Pitch, as the Other has done that of Poet.

But not to launch into the boundless Ocean of Mr. Steele's Praises, I shall content my self with referring his Panegyric to his own inimitable Writings, in like manner as Homer forbears to praise his Hero Achilles, and leaves it to his Actions alone to speak for Him.



T H E

THE FACHE

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the estate of the late John F. Fache, deceased. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. F. Fache

I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. F. Fache

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THE P R E F A C E.

IT has been my Ambition, ever since I have made Writing my Diversion, and been so bold as to publish my Amusements, to present our Age with such a Translation of *Homer*; as, by preserving the main Beauties of that Noble Poet, might recover the greater Part of Mankind from the disadvantageous Prejudice infus'd into them by the monstrous Copies that have been made of him. But for a long time, I met with Difficulties which seem'd insuperable, and which have very often discourag'd me.

It is a Matter of the greatest Difficulty, to bring Men to a true Taste of an *Epic Poem*, and make them acquainted with its Nature. This sort of Poetry has been so little known in all Ages, that Antiquity can furnish us with only two Poets, that were Masters of it. *Homer* was the first that show'd it to the World; for, as *Valerius Paterculus* says, *There was no body before him, that he could imitate; nor any after him that could follow his Example.* Neque ante illum, quem ille imitaretur; neque post illum, qui eum imitari posset, inventus est.

There were *Poets* before *Homer*, as well as *Musicians*; but they were such Poets as told

Stories in Verse, and thrust all sorts of Verses into their Works. There were Poets too after him; but there was never any, I will not say, that reach'd the Height of *Homer*, but that even so much as understood his Art. It is apparent, by all the Remains we have of Antiquity, that this Art after him was totally eclips'd in *Greece*, and that the Poems that Country produc'd were not according to the Rules of it.

As soon as conquer'd *Greece*, says *Horace*, had by its Allurements captivated its fierce Conquerors, and transported the Arts into *Italy*, the rude Sketches of the *Roman* Poetry began to be polite, and a Genius advancing with the Empire, at length the Art of *Epic* Poetry was reviv'd by *Virgil*, almost 900 Years after *Homer*. That renown'd Poet, like the other, carry'd it with him to the Grave; for we cannot find, that any of the Poets, who succeeded him, had a true Notion of it. This second Eclipse was lasting, and continues to this Day. But, as hath been observ'd before me, all Arts and Sciences, through Corruption and the Ignorance of Men, generally produce false Arts and Sciences, which are the Counterfeits of the true: This is the Fate of *Epic* Poetry; it has produc'd a false Art, and that false Art has brought forth Poems, which have but the Name of *Epic*; and a sort of Works in Prose, which tho' aspiring to be *Epic*, are quite remote from the Constitution thereof.

Thence arose the mighty Difficulties I at first discover'd in the Execution of my Design, and which made me apprehensive of the Success of my Undertaking. Most People, now-a-days, are spoil'd by reading great Numbers of idle and frivolous Books, and cannot bear with any thing

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thing that has not that Relish. *Love*, after having debauch'd our Manners, has corrupted our Wit. It is now become the very Soul of all our Works. The Heathens form'd a better Judgment of that Passion than we do; they were fully satisfy'd, that since it proceeded from nothing but Weakness, it could never have any thing great in it self, or contribute to what is so. This is the Reason, therefore, why *Homer*, *Homer* who made no difficulty to give it to his *Gods*, *gives it to his Gods, because it is sav'd by the Allegory.* took special Care never to give it to his *Heroes*. The *Iliad* does not represent *Achilles* in Love, and the *Odyssees* only exhibits to us a most perfect Conjugal Affection. *Ulysses*, faithful to his Wife, even to the rejecting of Immortality, and an Immortality ever youthful, is belov'd by two Goddesses; he suffers their Love, without making any farther Return than he was oblig'd to do in Prudence, that he might engage them to his Assistance. *Aeneas*, in *Virgil*, is no more Amorous, than *Achilles* and *Ulysses* are in *Homer*. Those *F. Bossu in his Treatise of Epic Poetry.* Heathens, as has been observ'd before me, did not defile the Majesty of their Heroic Poems with those dangerous Gallantries; *Ulysses* is cold towards *Circe*, and melancholy with *Calypso*; *Achilles* is only sensible of the Affront done him in forcing *Briseis* from him. *Camilla* in the *Eneis* has no Lovers; *Turnus's* Affection is scarce mentioned; and all *Dido's* Passion is rather reported as a criminal Piece of Treachery, wherewith that unhappy Queen is severely punish'd; than as an amorous Episode.

All the Difficulties I have met with, may be reduced to Five. The first consists in the Profoundness of the Matter, and the Nature of the Poem in general, the Disposition whereof is entirely opposite to that false Art I have just now spoken of. What Hope is there, that our

Age can be brought to relish the austere Poems, which, under the Veil of an ingenious Fable, contain profitable Instructions, and which do not present our Curiosity with any of those Adventures, commonly reckon'd moving and engaging, for no other Reason, but because they turn upon Love?

The Second proceeds from the Allegories and Fables these Poems of *Homer* are fill'd with, and which, for the most part, offering to our View, nothing but a plain Shell, which we are not able to penetrate, hinder us from discovering the Beauties of this great Poet, and even cause us to form a wrong Judgment of his Wit.

The Third arises from the Customs and Characters of those Heroic Times, which appear too simple, and often contemptible to our Age. Is it possible for those who are now-a-days used to our Romantick Heroes, those Court-Heroes, always so nice, so whining, and so polite, to endure *Achilles*, *Patroclus*, *Agamemnon* and *Ulysses*, busy'd in what we call se-vile Offices?

The Fourth proceeds from *Homer's* Fictions, which at present seem to be carry'd too far, and to want that Resemblance of Truth we require. How can our Age be brought to bear with Tripods moving of themselves, and going into Assemblies? Statues of Gold helping *Vulcan* at his Work? Speaking Horses, and many other Conceits of the like Nature?

The Fifth and last, but which daunted me the most, was the Grandeur, the Loftiness, and the Harmony of the Diction, which no Man ever came near, and which is not only above my Strength, but perhaps even that of our Language.

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All these Apprehensions very much discourag'd me: but at last I reflected, that the Ignorance, which has so long prevail'd, as to the Nature of *Epic* Poetry, might perhaps have been remov'd by two excellent Pieces publish'd upon that Subject. The one is Father *Bossu's* Treatise of *Epic Poetry*, wherein that learned Man admirably explains the Art of *Homer's* and *Virgil's* Poems, by *Aristotle's* Rules; the other is *Aristotle's Poetics*, translated into *French*, and enrich'd with such Comments as demonstrate the Truth and Certainty of those Rules, by Experience and Reason. I was fully persuaded that those two Books had, as it were, open'd the Way for my Translation, and that after so curious an Exposition of the Rules, I might venture, in our Tongue, the Poems, that were the Models by which the said Rules were fram'd; and was of Opinion, that the Dislike of some few Persons, who, perhaps, will not be brought off from their groundless Notions, ought not to deprive the rest of the World of a faithful Translation of those two noble Originals, the *Iliad* and the *Odyssees*. To render them the more useful, I have not absolutely abandon'd them to my Translation, but have added Remarks, which may be serviceable to the Reader for unravelling of the Poet's Art, and make him sensible how much *Homer* surpasses all that have come after him.

Thus much as to the First Point: The Second, which is that of the Fables and Allegories, is doubtless more knotty. It was the Custom in *Homer's* Days, to propose to the People the greatest Truths under Fables and Parables. The wiser Sort were proud of diving into those Mysteries, and discovering the Sense of them;

and the Vulgar paid Respect to those learned Obscurities.

Longinus,
c. 7.

Our Age despises those Veils and Shadows, and values nothing that is not plain and open. Nor is this the greatest Objection against *Homer*; that Poet, we are told, has carry'd his Allegories so far, and been so extravagant in them, that the Heathens themselves have charg'd him with speaking of the Gods, in his Fictions, after such a manner, as at first sight gives a Notion of Horror and Impiety. *Longinus* tells us, that seeing, in the Poem of *Homer*, the Combinations, the Wounds, the Punishments, the Tears and the Imprisonments of the Gods, with all the other Accidents continually befalling them; he fancies, that Poet's Aim was to make Gods of those Men who were at the Siege of *Troy*, and, on the other hand, of the Gods he has made Men, and oftentimes very vicious ones too. And to ascend still higher, *Plato* absolutely banishes *Homer* from his Commonwealth, for fear lest his Fables being misunderstood, and leading his People into Error and Ignorance, as to the Nature of the Gods, might infect their Souls by Examples so much the more pernicious as they bore the greater Authority. What Use can we make at this Time, of a Poet, whom even the Heathen Philosophers have proscrib'd?

Certain it is, that *Epic* Poetry is an Art only invented for the Benefit of Man. If *Homer's* may have been prejudicial and dangerous to good Manners, he has transgress'd the Rules of his Poem, which is meant for no other End, but to give virtuous Instructions; and consequently, he does not deserve the honourable Name of *Poet*, much less, that of *most Divine Poet*, given him by *Plato* himself. This is the Charge

Charge which *Homer* must be clear'd of, in order to wipe away the Stain *Plato's* Censure has fix'd on his Poetry.

I will not here take notice, that *Homer* writ nothing of the Gods, but what had been said before him, and that he only follow'd the ancient Pagan Theology, as *Aristotle* manifestly saw. I shall soon make use of that Argument much more effectually than *Aristotle* does, by demonstrating, not only that this Poet has follow'd the ancient Pagan Theology, but even that the said ancient Theology is often agreeable to the soundest Divinity, and that under those Fictions we often meet with the Traces of some important Truths, which those Heathens had some dark Notions of, and whereof they had attain'd to some Knowledge by Tradition. In the mean while, I will oppose against *Plato* the Judgment of a Lawgiver as severe as himself, a Lawgiver whom the Oracle call'd, *The Friend of the Gods, and rather God than Man*; a Lawgiver, who was the Founder of one of the noblest, purest, and most excellent Commonwealths that ever were: I mean *Lycurgus*, who gives this great Character of *Homer*, *That Plutarch in the moral and political Instructions contain'd in the Life of his Poems, are no less advantageous, than his* *Lycurgus. Tales and Fictions are diverting.* I will set against him the Testimony of *Plutarch*, who assures us, *That when those Fables and Fictions which are most condemn'd in that Poet are thoughtfully examin'd, they appear to be full of useful Instruction, and profound Speculation.* To conclude, I will set against him the Opinion of an Emperor, *Justinian* himself, who, in the Preface to his Pandects, calls him, *The Father of all Virtue.*

Were it not sufficient to oppose greater Authorities against one single Authority, and that it were requisite to argue the Point, it would be an easy Matter to make it appear, that *Plato* carry'd his Scruples too far. Nay more, I am of Opinion it may be demonstrated, that what the said Philosopher lays to *Homer's* Charge, is an unjust Imputation, and that this noble Poet's Notions are often more conformable, than that Philosopher's, to the Ideas given us of God by clearer-sighted Writers than *Plato*, since they were inform'd and inspir'd by God's own Spirit. This I have endeavour'd to unfold in my Remarks, as Occasion has offer'd, yet it will not be amiss to add a few Words in this Place. When I endeavour to justify *Homer*, I labour to justify my Translation; for I did not translate him to purchase the empty Praise of having put into our Tongue the first and the greatest of Poets, but have done it, to perform, if I could, a profitable Work; and I know none such, but those which form the *Heart*, by instructing the *Head*. Had *Homer* deserv'd the Reflexions wherewith *Plato* has gone about to discredit his Poetry, he would rather be a Hindrance, than a Help to good Morals, and I had very ill employ'd the Time I have spent in Expounding and Translating him.

Proclus has writ a whole Book, to defend him against all the Reproaches of that Philosopher. He has handled that Matter with profound Judgment, and much Advantage may be made by reading that Work. I shall not here make use of all his Arguments; that would carry me too far. Besides, the Source of true Divinity being unknown to that Heathen Philosopher, he could not, so well as we, vindicate

vindicate that Poet, as to what he has said of the Deity. I will therefore, in this Place, endeavour to answer the most considerable of *Plato's* Accusations. There are six of them; the others are examined in the Remarks.

1. *Homer* has not laid the Foundation of a Commonwealth; he has neither successfully manag'd Wars, nor taught how to manage them; he has instituted no Sect.

2. He has introduc'd Gods that are unfortunate, lamenting, complaining, repenting, fighting, and enrag'd.

3. He says, the Gods are to be prevail'd upon by Prayers and Sacrifices that are offer'd them.

4. He affirms, that God is the Cause of Evils, and therefore places on the sides of his Throne, two Vessels, one full of good Fortune, the other of bad.

5. He makes the Gods appear to Men in a visible Shape, which of consequence is false, because that Shape does not belong to God.

6. Lastly, he represents *Jupiter* sending *Agamemnon* a deceitful Dream, and ordering him to tell a Lye, which is unworthy of God, who is all Truth.

Homer has not laid the Foundation of any Republick, he has prescrib'd no Laws, he has manag'd no Wars, he has instituted no Sect. I will not say, with *Proclus*, that Time may have prevented us from knowing what Advantage many Cities reap'd from *Homer's* Wisdom. I allow *Plato* all his desires, and shall only say, That is neither the Poet's Aim, nor the End of his Fable. The Design of them both is only to instruct Mankind, and to reform Cities and States, by Lessons disguis'd under the Allegories of an Action, and there-

by render it more agreeable. *Homer* is therefore beneficial to Mankind, and even more beneficial than those who have laid the Foundation of Governments; for States may be founded without any Thought of instructing Mankind, or forming their Manners. *Homer* has neither successfully manag'd Wars, nor taught how to manage them. Who ever requir'd that of a Poet? It is certain, that he never led Armies, nor won Battles; but his Poems are full of excellent Precepts for the Art of War. He, of all Poets, is most capable of inspiring Valour, and has actually form'd great Commanders. *Alexander* and *Cæsar* were better Judges of that Poet than *Plato*. *Cleomenes* was also a better Judge; for he was wont to say, that *Homer* was the Poet of the *Lacedemonians*, because he teaches how to make War; and that *Hesiod* was the Poet of the *Ilotes*, because he writes of Husbandry. It may be also said of *Homer*, that he is the Poet of Kings; for he teaches, that Strength and Justice are the two most Royal Virtues, and the two main Supports of a Throne. For this Reason, *Porphyrius* writ a Treatise, entitl'd, *Of the Advantage Kings may reap by reading Homer*.

The *Ilotes*
were Slaves,
who till'd
the Lands
of the *Lacedemonians*.

Neither did this Poet institute any Sect under his own Name; but he may be look'd upon, as the Father of almost all the Sects; for in his Writings may be found the Seeds of most of the Opinions embrac'd by the Philosophers, who liv'd long after him. Besides, has not he been look'd upon as one of the greatest Philosophers? and does not *Horace* assure us, that he far out-does the ablest Philosophers in teaching what is good and evil, profitable and pernicious? *Plato* himself owns, that *Homer* makes us very sensible of the Difference between
- Justice

Epist. 2. lib.
1.

Justice and Injustice, and that he makes it appear, that the Wars, which ruin the World, proceed from no other Cause but the Ignorance of Men, as to Right and Wrong. *Porphyrus* compos'd a Work upon *Homer's Philosophy*, *Περὶ τῆς Ὁμήρου Φιλοσοφίας*, wherein he prov'd him to be no less a Philosopher than a Poet; and *Maximus Tyrius*, in his 16th Dissertation, calls him, *The Prince of Philosophers*, and elegantly terms his Philosophy, *Παναρμύαν Instrument of all sorts of Harmony*; to signify, as I take it, that the Principles of all Sects were there to be found.

In regard to the second Objection, it will suffice, to set against it the Judgment of the learned Father before-mentioned, who being wiser, and better informed in the Knowledge of God than *Plato* and all the Heathens, was not afraid to say, that *Homer's Fictions* deserve rather to be commended, than condemn'd. *The R. F. le Bossu, in his Treatise of Epic Poetry, Lib. 5. Chap. 2.* Can we blame him, says he, for having assign'd to the Gods the Passions of Men? Might he not also make them fight against Men? Have we not Instances of those Expressions and Figures in Holy Writ, and in the true Religion? And if it be allowable to speak so of the Gods in the Capacity of a Divine, there is much more Reason to take the same Liberty in Physical and Moral Fictions.

Poets must either be forbid speaking of the Actions of the Gods, or be permitted to explain them by Expressions borrow'd from the Actions of Men; it is the only Language they can speak, and the only one that is suited to their Understanding. They may therefore ascribe to God, Anger, Rage, Vexation, Sorrow, Repentance, Revenge, as they assign him a Mouth, Feet, Arms. God has not only permitted the Holy Prophets, and other sacred Writers to speak of him after that manner, but has even

spoke so himself; because any other Language could not have been understood. It is the only Method to instruct Mankind. Look but into the Books of Holy Writ, and you will find God says in a Thousand Places, *That he is griev'd, that he is in Wrath, that he is enrag'd, that he repents, that he will take Vengeance.*

As to the Leagues and Battles of the Gods, *Homer* is in that respect likewise secure from our Censure; the Holy Scripture affords us Instances, which claim all our Respect and Veneration. In *Genesis* we see an Angel wrestling with *Jacob*. The Prophet *Daniel*, above 350 Years after *Homer*, has the same Ideas; he shews us Angels contending with other Angels. In the 10th Chapter the Angel *Gabriel*, who was Protector of *Greece*, struggles 21 Days against the Angel protecting *Persia*, and the Angel *Michael*, the Protector of the *Jews*, comes to his Assistance. In the 12th Chapter, the two first Angels contend again on the Banks of the *Tigris*, as it were to dispute the Possession of it. And I find, the learned *Grotius* has hereupon observ'd, that in the first Ages, viz. under the Law, the Angels that are set over Nations, some of them favour'd the *Persians*, and others the *Greeks*; and that the coming of our Saviour dispell'd that Spirit of Partiality, if it be lawful to make use of such an Expression; *Omnes aliarum nationum præsides Angeli aut Persis favabant, aut Græcis: talia inter Angelos studia extinxit Christus.* All the Guardian-Angels of other Nations favour'd either the *Persians* or the *Greeks*; Christ put an end to those Strifes among the Angels. I leave it to the Divines to sift this Matter, and to judge of *Grotius's* Remark. 'Tis certain, nothing is more frequent throughout Holy Writ,

Grot. in Daniel. x. 31.

Writ, than these Expressions, *The Lord will fight for you; The Lord fights for them.*

Thus we see, that *Homer* found these Notions already establish'd, and that his Fictions are drawn from the Bosom of Truth; and this is what *Longinus* could not be sensible of. *Aristotle* therefore said more than he thought for, when he declar'd *Homer* might be justify'd, as to what he had said of the Gods, by maintaining he only follow'd Report, and what had been said before him.

The same holds as to the Wounds, Punishments, Imprisonments of the Gods, and the Fall of a God cast down head-long from *Olympus*; for it is to be observ'd, that *Homer*, when he speaks thus of the Gods, always excepts the Supreme God, and makes only the Inferior Deities subject to those Frailties and Accidents; that is, the *Angels*, whom the Holy Scripture also calls *Gods*.

Thus *Homer's* Fictions ought to be so far from rendring him contemptible, by causing him to be look'd upon as prophane and dangerous; that on the contrary, they ought rather to gain him Reputation, and cause him to be valu'd as very useful, on account of the Consistency of his Notions with these Truths. A Consent, which is very remarkable, and which may be of great Use in Expounding of the Sacred Books.

Homer so well distinguishes between the Sovereign God, and the subordinate Deities, that one of the Antients, surpriz'd at the Sublimity of his Notions, gives him this mighty Character, of being the only one who had seen, or exposed the Gods to humane View.

Strabo has this Expression, lib. 8. without naming the Author.

thor. Ὁ τὰς θεῶν εἰδὼς ἢ μὲν ἰδὼν, ἢ μόνος δεῖξας.

Now

Now methinks, I have no great Occasion to be apprehensive of my Design, on account of the Fables and Allegories; for after all I have already said in relation to what has been most strongly urged against *Homer*, it only remains to shew, and it will appear in the Remarks, that as every thing in an *Epic Poem* ought to have Passions, and to be alive and animated, to reach that *Marvellous*, which is so necessary for it, *Homer* brings in his Deities, which are wholly Allegorical, and speaks of them as a Theological, as a Physical, and as a Moral Poet.

Bosn, Lib.
5. C. 1, 2.

As a Theological Poet, he has split the Notion of *one sole God and several Persons*, as it were into so many Attributes, under the different Names of *Jupiter, Juno, Neptune, &c.* He has said nothing of those Gods, but what is good, suitable to them, and even agreeable to the manner of speaking in the soundest Divinity.

As a Physical Poet, he makes Gods of natural Causes; and assigns them Manners, Expressions, and Actions, answerable to the Nature of the Things those Deities represent.

And lastly, as a Moral Poet, he makes Gods of our Virtues and Vices; if all that appears most extravagant in *Homer* be examin'd according to these three different Lights, he will not only be easily excus'd, but whatever that great Poet has conceal'd under his Fables and Allegories, will be with Pleasure unravelled. It will appear, that all the Imputations laid on him are vain; and we shall admire the Vastness of his Notions, the Truths they are groundd upon, and the immense Knowledge this Poet was Master of.

The third Charge *Plato* makes against *Homer*, for saying, the Gods suffer themselves to be
mov'd

mov'd by the Prayers and Sacrifices that are offer'd to them, deserves to be examin'd. It is grounded on *Phœnix's* saying to *Achilles*, in the 11th Book of the *Iliad*, *That the Gods themselves are exorable, and that Men, after having offended them by their Crimes and Transgressions, appease them by their Vows, Offerings, Sacrifices, Libations, and Prayers.* Plato pretends, that *Phœnix*, in this place, talks according to the receiv'd Opinion of those dark Times, when they believ'd, that the offended Gods always suffer'd themselves to be overcome by Sacrifices and Offerings, as if they were covetous Usurers, that made a Trade of their Blessings and Pardons, so that the Rich were sure to do any thing, without fear of Punishment; but I am of opinion, that this Passage in *Homer* bears no such evil Construction; and what *Phœnix* says, seems to me very agreeable to what we read in holy Writ. *Solo-² Chron. vi. mon*, speaking of the Temple he had built, said, ^{21.}

Hearken therefore unto the Supplications of thy Servant, and of thy People Israel, which they shall make towards this Place: Hear thou from thy Dwelling-Place, even from Heaven; and when thou hearest, forgive. Prayers, Sacrifices, Oblations, Libations, were the Means appointed by God for disarming of his Wrath, and obtaining his Favour, not actually of themselves, but as they betoken'd a Change of the Heart and of the Will; and so this Passage in *Homer* is to be understood. He explain'd himself sufficiently, when he call'd Prayers, *the Daughters of Jove*; those Prayers which are made for Fear, or Interest, without any Change in the Will, and without Repentance, are not the Daughters of Heaven, but of the Earth. Thus it appears, that this Charge of *Plato's* is very ill-grounded; and this Expression of *Homer*,
επεισόδιον

αρετοι δε τε και θεοι αυτοι, *The Gods suffer themselves to be mov'd*, is a Divine Saying; it is the Ground-Work of Religion, and the only Resource for Mankind.

The fourth Objection, That God is the Cause of Evils, is of no more force than the rest; it shows an Ignorance of God's Nature to deny, that from him Men receive all that is Good and Evil. Does not God say in *Deut. xxxii. 23.* *I will heap Mischiefs upon them, I will spend my Arrows upon them.* And in the Prophet *Amos iii. 6.* *Shall there be Evil in a City, and the Lord hath not done it?* And in *Micah i. 12.* *But Evil came down from the Lord unto the Gate of Jerusalem.*

And as for the Fiction of the two Vessels which *Homer* places on the sides of *Jupiter's* Throne, in the last Book of the *Iliad*, it is so far from being blameable, that it rather seems worthy to be admir'd; for it is the very Representation *David* gives us of God in the *lxxv Psalm*: *In the Hand of the Lord there is a Cup, and the Wine is red; it is full of Mixture, and he poureth out of the same; but the Dregs thereof all the Wicked of the Earth shall wring them out, and drink them.* See my Remarks. Hence come those Expressions so frequent in Holy Writ. *To drink the Wine of God's Wrath; the pure Wine which is mixt in the Cup of his Wrath.*

The fifth Objection, That *Homer* gives the Gods visible Shapes, has been fully answer'd by *Mr. Dacier*, in his Preface to *Plato*, whereof he has publish'd two Volumes. Had *Plato*, says he, made use of his Arguments, only to discredit the ridiculous Transformations the Poets ascribe to the Gods, he had been in the right: But it is an Error to employ them in opposing the Method God has been often pleas'd

to make use of, for rendring himself visible, in the Shape of an Angel, or of a Man, whom he has created to his own Likeness, and whose Image he might take upon him, without imposing upon Men, and without quitting his Perfections. Nor has it escap'd the Penetration of his Scholar *Aristotle*, who, tho' otherwise not so clear-sighted as he, in relation to the Divine Nature, yet has better discover'd the Beauty and the Truth of this Sentiment of *Homer*, who, in the 17th Book of his *Odyssees*, says, *That it being easy for the Gods to take upon them all sorts of Shapes, they often transform themselves into Strangers, and go into Cities to be Eye-Witnesses of the Wrongs done by Men, and of their good Actions.* And upon this Poet's Information, he perceiv'd it was not below the Dignity of a God to take upon him humane Nature, in order to deliver Men from their Errors.

As to the deceitful Dream sent to *Agamemnon* by *Jupiter*, and the Lye which He commands him to tell, in the 2d Book of the *Iliad*, *Homer Chap. 26.* has been also very well justify'd in the same Remarks on the Art of Poetry; where Mr. *Dacier* plainly shows, that the Lye, which that deceitful Dream tells *Agamemnon*, does not proceed from *Jupiter*, but from the Dream. Now it is no new thing to have a Lying Dream, and *Jupiter*, who permits *Agamemnon* to be deceiv'd, had no hand in that Fraud; he permits it, without being the Author of it. The Holy Scripture gives us an Instance perfectly like it, in the Story of *Ahab*, King of *Israel*, when God would destroy him; for God sent to that King a lying Spirit to delude him, as *Jupiter* here sends *Agamemnon* the Dream to deceive him. ^{2 Chron- xviii. 19, 20, 21.}

Nothing can be more exactly alike. *Homer's Jupiter* is no way a Lyar, or a Seducer, in this Passage;

Passage; no more than the True God is, in this Story of *Abab*: But *Homer* was sensible of this Truth, That God makes use of the Wickedness of Creatures to bring about his Judgments. See my Remarks. This Instance is the more remarkable, inasmuch as it happen'd in the Days of *Homer*; for, that Poet liv'd when *Abab* was King of *Israel*, and *Jehosaphat* King of *Judah*.

Poetic.
Ch. 26.

Plato examines *Homer*'s Poem in general, with respect to Politicks; and condemns it, when he finds it not agreeable to the Rules a good Politician gives for maintaining a State, and making a People happy. Nothing can be more unjust than this; and it was to oppose this Injustice, that *Aristotle* writ thus: *It ought to be remember'd, that we are not to judge of the Excellency of Poetry, as we do of the Excellency of Politicks, or that of any other Arts.* Imitation is the end of Poetry; and may be excellent there, tho' vicious in Politicks. But it is *Plato*'s Misfortune, that the Imitation of *Homer* is not opposite even to good Policy, since it's agreeable to Truth it self; as I just now made appear.

Let us now proceed to what my Translation may apprehend, in relation to Manners, Customs, and Characters. *Homer*, every where, represents Nature as it was in its Original Simplicity; and before fallen from its Dignity, it went about to support its Ruins on a vain Pomp; which is never the Mark of true and solid Grandeur. I own, I have not endeavour'd to soften the Force of his Lineaments, to adapt them to our Age.

The Manners of Men make the Character of the Ages they live in; because they are the Source of Actions, and of the whole Conduct
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of Life; and nothing but the Actions can characterize Men and Times; neither Inclinations, nor Dispositions, can do it any otherwise, than as they are visible and discernible in Actions. An *Epic Poem*, therefore, being the Imitation of an Action, the Poet is oblig'd to represent the Manners exactly the same they are at the Time he describes them; for, otherwise, his Imitation will be false, and his Heroes will be Romantick Heroes, who have nothing of those they represent, but the bare Name, and who neither say, nor act any thing, but what belyes their Character, and is contrary to the Customs of those Times, in which they are suppos'd to have liv'd. In a word, the Poem imitates what is, and not what will be. *Homer* could not conform himself to the Customs of Future Ages; but Future Ages must go back to the Customs of his. It is one of the first Precepts in the Art of Poetry, to describe the Manners exactly. *Notandi sunt tibi mores. Study the Manners of Times and Countries.*

But, say some, Is it unlawful for a Poet to embellish, and ennoble the Subjects he treats of? And, does not *Aristotle* himself say, The Poet is to make his Heroes more excellent than they are? Yes; provided he retains the Likeness: But it is not retaining it, to assign to Times and Persons, Customs and Manners which they never knew. This is losing all the characteristick Strokes, which ought to be preserv'd, and without which there is no Resemblance between the Original and the Copy. *Aristotle* leaves no room to question the Sense of the Rule he prescribes to Poets: *They are, says he, to follow the Example of good Painters, who always represent People handsomer than they*

they are, yet so as to give them their true Form, and retain the Resemblance. That is to say, as Painters study what may add to the Perfection of the Person, without deviating from the Resemblance, and without altering any thing of the Shape and Countenance, and give all the Graces that can be adjusted with, and yet improve their true Features; so Poets are to look out for every thing that may set off their Heroes, provided it suits with their main Character. *Achilles* is cholerick, and unjust; *Homer* makes him Brave. *Ulysses* is a Dissembler; he gives him Prudence; for Prudence stands very well with Diffimulation, as Valour does with Passion. What wou'd be more ridiculous, than to beautify a thing to the destruction of its Likeness? If a Woman will have a Painter draw her more beautiful, even tho' he preserves none of her Features, I conceive the Reason of that Fraud; She designs to cheat those who never saw her: but to require, that those Times, which no way concern us, shou'd resemble us, I confess, is a sort of Self-Love, which I have no Notion of. For my part, I am quite of another Opinion, and think those ancient Times so much the more Excellent, as they are less like to ours. It is with Manners as it is with Diction, which is never so beautiful as when set off with Foreign, or Figurative Words: For, as *Aristotle* says in his Rhetorick, *What comes from Foreigners, seems admirable; and what is admirable, pleases and rejoices.*

Homer often talks of Pots and Cauldrons, of Blood, Fat, Entrails, &c. We meet with Princes themselves fleaing of Beasts, and roasting them. Men of Mode think this very disagreeable; but we make it appear, that it is entirely consonant

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nant to what we find in Holy Writ; That there was nothing at that time more noble and venerable; and that we cannot make a Jest of it, without Prophaneness; since, as has been very well observ'd by the learned Father beforemention'd, *Homer's* Books have less of this than the Sacred Volumes, which are, by that Means, expos'd to the Railleries of *Libertines* and *Atheists*.

In *Homer*, *Agamemnon* and the other Princes kill the Sacrifice themselves, because that is the most August and Solemn Act of Religion: And, for the same Reason, the *Censors* at *Rome*, who were the Magistrates of greatest Authority, perform'd that Function; and, to denote the Importance of it, they did it with Crowns on their Heads, and clad in Purple Robes. Nothing, then, can be objected against *Homer* on that account. But, say some, Who can endure to see Princes dressing their own Meat? the Sons of the greatest Kings keeping Sheep, working with their own Hands? and, *Achilles* doing the most servile Domestick Offices? Such was the Custom of those Heroick, those Happy Times, when Luxury and Effeminacy were not known, and when Glory consisted only in Vertue and Labour; and nothing but Sloth and Vice were dishonourable. Both sacred and prophane History inform us, That it was then the Custom to serve themselves: This Custom was a precious Remnant of the Golden Age. The Patriarchs wrought with their own Hands; the Maidens of greatest Quality went themselves to fetch Water at the Spring; *Rebecca*, *Rachel*, and *Jethro's* Daughters, led their Flocks to Water. In *Fabius Pictor*, *Rhea* her self goes to draw Water; the Daughter of *Tarpeius* does the same, in *Livy*.
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In a word, the Times describ'd by *Homer* are the same, when God vouchsaf'd to converse with Men. Will any presume to say, our State, our Luxury, and our Pomp are as valuable as that noble Simplicity, which was honour'd with so glorious a Commerce?

M. Despreaux has treated of this Matter in his Reflections on Longinus. Reflex. 9.

Plin. lib. 24. c. 8.

I am pleas'd to see *Homer's* Heroes doing the same the Patriarchs did, who were greater than Kings and Heroes. I am pleas'd to see *Juno* dress herself, without that Train of 'Toilette, Chamber-Maid, Tire-Woman. Goddesses are ne'er the less agreeable, or worthy of Respect, because they dress themselves. It is with the Heroes as with the Gods; we see no Footmen, no Grooms of the Bed-Chamber, no Gentlemen, &c. about *Achilles*, *Agamemnon*, and the rest. There were none about *Hercules*, or *Theseus*. In short, I am of opinion, that if some able Man would undertake to make a Comparison of Times, as *Plutarch* has done that of Persons, whose Lives he has writ, we should find the same Difference between those Times and ours, as there was between the Brazen Statue of *Alexander the Great* made by *Lyfippus*, and the same Statue, after *Nero* had caus'd it to be gilt; they were fain to take off that Gilding, because it had corrupted all the Beauty. *Quum pretio periisset gratia artis, detractum est aurum.* The Gilding, that defaces our Age, and which ought to be taken off, is its Luxury and Effeminacy, which most certainly beget a general Corruption in our Souls, and produce therein a Multitude of Passions, all of them opposite to true and solid Grandeur.

Thus, you see, *Homer*, and my Translation, in some measure, secure, as to the Poetical Art, the Allegories, Fables, Manners, and Characters; at least, among such Persons as will

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will read with some Reflexion, and Are persuaded, that it is impossible, even for the greatest Genius to judge rightly of the Works of the Ancients, without acquired Parts, and those attended with a great deal of Meditation. As for those, who have not the Power to look beyond their own Age, I think it ought to be a Satisfaction to us, that *Homer* has not them for his Admirers.

As to the fourth Difficulty, arising from his Fictions, which are call'd extravagant and incredible, because they cannot be reduc'd to humane Probability; I should have pass'd them by, did I not daily meet with some Persons who charge them upon *Homer*, as a Fault. I shall here take the Liberty to tell them, they have no Notion of an *Epic Poem*. I own, all those Stories are so far from being probable, that they are naturally impossible: But the Poet reduces them to Probability, through the infinite Power of the Gods, who work all those Wonders; for that which is impossible to Man, is not only possible, but easy to God. Thus, nothing ought to be more honourable to *Homer*, than his having been sensible, that the most extraordinary and wonderful Events would cease to be incredible, when the Gods were brought in as Actors, and that the nicest Spirit of Criticism would submit to such an Intervention.

The Want of Probability, blameable in Poets, and other Writers, is, when they make Men perform, without any Assistance from the Gods, those Things which are above the Strength of Nature, and beyond the Reach of Humanity.

But the dreadful Point, with respect to me, is the Diction. I must confess, I can make no
good

good Apology in that Particular. My Undertaking will with good Reason be look'd upon, as the rashest, or rather the maddest that cou'd have been attempted in this way of writing. The more perfect an Original is in Grandeur and Sublimity, the more it loses in being copy'd. This is certain, and consequently no Poet is so great a Loser by Translation, as *Homer*; it being impossible to convey the Strength, the Harmony, the Loftiness, and the Majesty of his Expressions, and to preserve the Soul which runs throughout his Poetry, and renders the whole Piece as it were an animated and living Body. For the Poet himself deserves the Commendations he gives to *Vulcan*, for having made Tripods that seem'd to have Life in them, and went of themselves to the Assemblies of the Gods. He is in reality himself the wonderful Workman, who gives Life to the most insensible Things; every thing breathes in his Verses, and *Aristotle* had good Reason to say, that *Homer* is the only Poet, who knew how to frame Names and Expressions that have Life and Motion; such is the Fire and the Soul he puts into his Words. There is no sort of Poetry whatsoever, I except none, but, compar'd with this, will appear cold and faint. What then can be expected from a Translation into such a Tongue as ours, which is ever cautious, or rather fearful, and in which there is scarce any successful Boldness, because, being always a Prisoner to *Custom*, it has not the least Liberty?

Let no Man tell me, it is a Mistake, to think to enhance the Value of Thoughts, and Things by the Choice, the Sound, and the Harmony of Words; for without entring upon the Controversy, whether it be right Reason or Error,

it is enough the Thing is so, and that Harmony works such an Effect on all Men. A noble harmonious and flowing Speech, though void of Sense and Truth, shall command a greater Attention, than the most reasonable Things deliver'd in a harsh Manner, and with disagreeable Sounds. The Hearing is the sharpest, the nicest, and the proudest of all the Senses, and that which we ought first to endeavour to gain, if we would influence the Mind. Let but *Lucretius* be put out of Verse, and what he says concerning the Nature of the Soul, and the Manner how the Sight is form'd, be deliver'd in plain and homely Terms, and no Man now living wou'd have Patience to hear him, so absurd do his Principles appear, and so contradictory to Truth. Repeat that great Poet's Verses, and every Ear, charm'd with their Harmony, will be led away by that sweet Delusion; Reason is soon surpriz'd when once the Ear is charm'd. If the Power of Harmony alone be so great, what will it not be able to do, when back'd by Reason, and supported by Beauty, by Truth, and by the Grandeur of the Subject, and when the Mind is fed and instructed at the same Time that the Ear is gratify'd? Doubtless, there is no Charm equal to it, and such are *Homer's* Charms.

The Beauty of Expression consists in its being clear and lofty; it is render'd clear by proper Words, and lofty by borrow'd Words.

To be convinc'd how much the Diction is embellish'd by those figurative Expressions, provided they be proper, rightly plac'd, and duly proportion'd, we need only take the Verses of an *Epic* Poem, or a Tragedy, and change the Terms; if instead of Metaphors, foreign Words, and the other Figures, we substitute

*Aristot.
Poetic.
Chap. 22.*

the proper Words, we spoil all, their whole Beauty will be lost.

Homer has two other great Advantages, which *Aristotle* does not take notice of. The First is, that the proper Words, which make his Diction clear, give it likewise as much Force and Nobleness, as the Figurative; I say even those Proper Words that are most plain, most common, and least agreeable, which he is oblig'd to make use of, by descending, as he does sometimes, to treat of the minutest Matters. Upon such Occasions it was not in his Power to chuse his own Terms; for, proper Names cannot be changed. What then has he done to prevent his Poetry's being dishonour'd by those Terms so capable of debasing it? He has found the way to raise it by Harmony, mixing them together artificially, and supporting them with well-sounding Particles, and with lofty or graceful Epithets, which cover all that is disagreeable in them. This he has wonderfully perform'd, above all, in reckoning up the Ships, at the End of his second Book. *Dionysius Halicarnassens* has made this appear, by transcribing the eight first Verses of that List, as a Sample of the rest, and showing that all those Names of Places * have in themselves neither Beauty nor Grace, but that *Homer* has found out the Secret to make them very † Beautiful and Lofty. Thus having receiv'd Names naturally harsh and disagreeable, he

In his
Treatise,
Περὶ σιω-
πῆς. ὁμοι.

* Οὐ καλὰ τιῶν φύσιν, ἐν ᾧ σεμνότης ἢ καλλολογίαν ἔχοντα.

† Ἄλ' ὥτως αὐτὰ καλῶς ἐκείνος σιωφάνειν ἐν πληρώμασιν ἐν φωνοῖς διέληφεν ὥς τε μεγάλα ἄρετα φαίνεσθαι τέλων ὀνόματα.

has found Means to render them soft, harmonious, and pleasing, by his Art and Wit. We need only read those Verses in the Original, and shall be amaz'd at their Magnificence.

Homer's Poetry is like Musick, which can bring under its Command, and reduce to Harmony, the most disagreeable and unharmonious Sounds; all Things submit to it, and concur to work the Effects it enjoins.

The second Advantage in *Homer's* Diction is, that by mixing of harsh, coarse, and common Terms, with other more flowing and polite, he has made a middle Composition between the austere or harsh, and the graceful or florid; and by that means, he wonderfully mixes Art and Nature, Passion and Manners, as *Dionysius Halicarnassens* has very well explain'd it. * *Whatever Place we pitch upon in this Poet, says that excellent Critick, we shall find him perfectly diversify'd by these two Sorts of Style and Harmony.*

This happy Composition has given *Homer* such Vigor, and such Charms, as no Man yet could ever come near; and what is wonderful, is, that no Part is labour'd or forc'd, All flows from its Spring, and there is every-where such a pleasing Easiness, as if the whole Poem had been continually dictated to *Homer*, by the Muse he invokes. Mr. *Despreaux* has perfectly well express'd that Beauty in these Verses, which are very excellent.

* Πᾶς γὰρ αὐτῷ τόῳ, ἢ περὶ αὐτῶν. ἢ περὶ αὐτῶν καὶ ταῖς γλαφυραῖς ἀρμονίαις εἰς ἀρετὴν διαπεποιήσεται.

On diroit, &c.

*You'd swear that Homer, matchless in his Art
Stole Venus' Girdle, to engage the Heart:
His Works Divine, vast Treasures do unfold,
And whatso'er he touches, turns to Gold:
All in his Hands, new Beauty does acquire,
He always pleases, and can never tire.
A happy Warmth he every where may boast,
Nor is he in too long Digressions lost:
His Verses, without Rule, a Method find,
And of themselves appear in Order join'd:
All, without Trouble, answers his intent,
Each Syllable is tending to th' Event.*

Art of Poet. translated by Sir Will. Soars.

But this mix'd Composition, the Source of these Beauties, is unknown to our Tongue; it does not, at all, allow of these different Turns; it knows not what to do with a mean, hard, or disagreeable Word; it has no Treasure in reserve, to conceal what is defective; it neither has those numerous Particles to support its Words, nor that different Harmony, proceeding from the various Ranging of Terms; and consequently, it is incapable of expressing most of the Beauties which shine in that Poem. This is my Condemnation, and a very just one too, if I am try'd with Rigor; for, I own, in every Verse in *Homer*, I find a Beauty, a Force, a Harmony, a Grace, which it has been impossible for me to preserve.

To what purpose was it, then, to attempt a Thing I could not succeed in? I will here give my Reasons, perhaps they may make a tolerable Excuse.

The Wonders of *Homer's* Style, and the Beauties he has drawn from his Tongue, are not

not the most valuable Part of his Poetry, there are Beauties above those of the Language, and such as cannot fail moving those who are not altogether insensible. The most barbarous Nations, who have no Notion of fine Poetry, or of the Energy and Harmony of Language, cou'd not forbear being sensible of the Loftiness of his Ideas, the Majesty of his Subject, that beautiful Nature which reigns throughout every Part of him, and the surprizing Variety of his Characters, which differ very much, even in the same kind of Virtues. For Instance, *Ulysses* and *Nestor*, both of them Men of profound Prudence, are not the same. *Achilles*, *Diomedes*, and *Ajax*, all of them brave, are yet so in a different manner. The *Indians* and the *Persians* have *Homer* translated into their Languages; and it is positively said, there is a *Chaldaick*, or *Syriack* Translation of him. I am of Opinion, a *French* Translation may be as good as those, and better preserve most of the Beauties of the Style, or give a better Sense of them.

Besides, I do not write for the Learned, who read *Homer* in his own Tongue, they know him better than I pretend to; I write for those, who do not know him, that is, for the greater Number, in Respect of whom, this Poet is as it were dead; I write also for those who learn to read him, and are to take Pains to understand him, before they can be sensible of his Beauties.

As for the first of them, that is, those who are depriv'd of the Pleasure of Reading him in *Greek*, let them give me leave here to make a Comparison, which, by letting them see the Judgment I make myself of my Work, will put my Translation out of the reach of their Cen-

sure, and secure the Original from their Contempt. Can Images be more properly made use of, than when we speak of the Father of Poetry?

Let us then suppose, that *Helen* died in *Egypt*, that she was there embalm'd, according to the best Skill of the *Egyptians*, and that her Body, being preserv'd to our Days, was now brought into *France*. The Mummy would not claim all the Admiration, which *Helen*, when living, attracted at her Return from *Troy*, * when all the People flock'd along the way she was to pass, to see that famous Beauty, which had arm'd *Europe* against *Asia*, and made *Troy* the Funeral-Pile of so many Heroes; yet would she not fail to excite some Curiosity, and afford some Satisfaction. We should not behold those sparkling Eyes, that Complexion enliven'd by the most natural and sprightly Colours, that Grace, those Charms, which enflam'd so many Lovers, and even thaw'd the Frost of old Age; but still we should perceive the Exactness and the Beauty of her Features, we should guess at the † Largeness of her Eyes, the Smallness of her Mouth, the Arch of her fine Eye-Brows; we should discover her noble and majestick Shape; and the Imagination, struck by those precious Remains, would advance so far, as to conceive, that she, who still retains a Beauty in the Arms of Death, must certainly have been || like the immortal Goddesses, during her Life.

* *Distis Cretensis*, lib. 6. *When it was known that Helen was come thither, many, both Men and Women, flock'd from all Parts, desiring to see her, for whose sake almost all the World had been engag'd in War.*

† *These are the Words of Constatin Manasses, in his Description of Helen.*

|| *This Character the old Men of Troy give her, in the third Book of the Iliad.*

This

This is the most impartial Idea I can give of my Translation; I own, it is not *Homer* alive and animated, but still it is *Homer*; there will not be found in him that Energy, that Grace, that Life, those ravishing Charms, and that Fire, which warms all that comes near it; but every Feature, and the admirable Symmetry of all his Parts will be pick'd out; nay, I dare be so bold, as to hope, he will still retain lively Colours enough to make it doubtful for a Moment, whether there are not yet some Remains of Life in him. In a word, it is *Homer*; and *Homer* much less alter'd than in the Translations that have been hitherto made, which have so strangely disfigur'd him, that he is no longer to be known.

Some will say, there is a surer way of approaching to the Original, which is to Translate it into Verse; for, as they alledge, Poets are to be translated into Verse, to retain their Fire. This would certainly be best, were it practicable; but to believe it possible, is a Mistake, capable, in my Opinion, of Demonstration. I have made bold, heretofore, to assert it, in my Preface to *Anacreon*; and since then, I have been fully confirm'd in my Judgment, by the little Success the Translations in Verse have met with. The Misfortune of those Translations cannot be owing to any Want of Genius in those Writers, since some of them are in Possession of a great Reputation, and owe that Reputation to Poetry. Therefore, it arises from the Thing itself, wherein it is impossible to succeed; and convincing Reasons may be given for it.

A Translator, in Prose, may say all that *Homer* has said; this he can never do in Verse, especially in our Tongue, wherein he must of

Necessity, be always altering, retrenching, adding. Now, what *Homer* has thought and said, tho' render'd in a plainer and leis Poetical manner than he has done, is certainly much better than what those who translate him in Verse are forc'd to lend him.

This is my first Reason. There is another, which is the same I have already explain'd. Our Poetry is not capable of expressing all the Beauties of *Homer*, and soaring to his Height; it may follow him in some select Places; * may successfully hit off two, four, or six of his Verses, as has been done by Mr. *Despreaux* in his *Longinus*, and by *Racine* in some of his Tragedies; but, at length, the Connexion will be so weak, that nothing will be more languid. And what can be imagin'd meaner than a cold and flat piece of Poetry, wherein nothing is tolerable that is not excellent? I could make this very obvious by Examples, but that they are common, and every Man may convince himself of this Truth. Nay, I am not afraid to say, and could be able to prove it, that Poets translated into Verse, cease to be Poets.

* Facilius
esse Hercu-
li clavum,
quam Ho-
mero ver-
sum subri-
pere.

Virgil was wont to say, * *It had been easier to have wrested Hercules's Club from him, than to steal a Verse from Homer, by way of Imitation.* If *Virgil* found it a Matter of such Difficulty in his Tongue, we may conclude it impossible in ours. I wish I may be mistaken; I shall be very well pleased, to see a good Translation of *Homer* in Verse, and shall be the first to applaud that Miracle; but I question, whether any Poet, who has thoroughly read the Original, and fully discover'd all its Strength and Beauty, will venture at it.

It is not so in Prose, which can follow all the Poet's Notions, retain the Beauty of his Images,

Images, say all he has said; and if at any time, it is oblig'd to lend something to him, which must be done but very rarely, as being dangerous, it only borrows from him whatsoever it lends him; and, even under its Plainness and Mediocrity, fails not to support it self. I do not say I have perform'd all this, I only say it may be done in Prose. *Aristotle* himself was sensible that Prose is no Enemy to *Epic* Poetry, since he writes that the *Epopœia* makes use of Prose as well as Verse; and it were easy to prove the Truth of that Assertion, by the Nature of Poetical Imitation. *Plato*, in the Third Book of his *Commonwealth*, has put into Prose 30 Verses of the beginning of the *Iliad*; and tho' he has chang'd the Imitation into plain Narration, yet nevertheless, it engages and pleases. What then would it have been, had he retain'd the Imitation; that is, had he, instead of saying, like an Historian, such and such a Person said so and so, introduc'd the Persons themselves speaking?

We must then be content with Prose for translating of the Poets, and endeavour to imitate the *Hebrews*, who having no Poetry, (that is, a sort of Speech confin'd to a certain Number of Feet, and long or short Syllables) have made a sort of Poetry of their Prose, by Means of a more beautified, more sprightly, and a more figurative Language; and it has succeeded so well, that nothing represents more lively Ideas to the Mind, than the *Canticles*, the *Psalms*, and some Passages in the Prophets.

It is certain, that Prose, supported by, and compos'd with Art, will come nearer to Poetry, than a Translation in Verse; and *Strabo* says,

Ὁ πεζὸς λόγος ὁ κατεσκευασμένος μί-
 b 5 μνησται

μῦμα τὸ ποιητικὸν ἔστι. *Well-wrought Prose is an Imitation of Poetry.* Then he shows, how the first Writers, such as *Cadmus*, *Pherecydes*, *Hecateus* imitated Poetry in their Writings; *Λύσαντες τὸ μέτρον, τ' ἄλλα δὲ σολάζαντες τὰ ποιητικά.* *Only breaking the Measure, and retaining all the other Poetical Beauties.* Therefore *Dionysius Halicarnassens* teaches, how Compositions in Prose may be made to resemble the Style of the finest Poems. But I do not think it enough to say, that Prose may come near to Poetry; I will go yet farther, and affirm, that in Case of Translation, which is the Matter in hand, there is sometimes such a Niceness, a Beauty, and an Energy in Prose, as Poetry cannot come near. The Books of the Prophets and the *Psalms*, even in the *Vulgate*, are full of such Passages, as the greatest Poet in the World could not put into Verse, without losing much of their Majesty and *Pathos*.

When I speak of a Translation in Prose, I do not mean a servile Translation, I mean a noble and generous Translation, which, adhering strictly to the way of Thinking in the Original, searches out the Beauties of its Language, and represents the Images, without retailing the Words. The first sort of Translation becomes unfaithful, through too scrupulous a Faithfulness; for it loses the Spirit, to preserve the Letter, which is the Work of a cold and barren Genius; whereas the other, tho' chiefly aiming to retain the Spirit, yet fails not, in its greatest Liberties, to retain the Letter; and by Means of its bold, but true, Strokes, becomes not only a faithful Copy of its Original, but even a second Original; which cannot be executed, but by a solid, noble, and fruitful Genius.

What

What I have here said, is to undeceive some Persons, who being unacquainted with the Nature and Beauty of Writings, have more particularly a very disadvantageous, and false Notion of Translations. They fancy, it is a servile Imitation, wherein the Flower of Wit and Fancy have no Share; in a word, that there is no Creation. This is certainly a gross Mistake; Translation is not like the Copy of a Picture, wherein the Copyer is ty'd down to the Features, the Colours, the Proportions, the Contours, and the Attitudes of the Original he follows; all this is quite otherwise, a good Translator is not so confin'd; he is, at most, like a Statuary, who works after a Picture, or like a Painter, who copies after a Piece of Statuary; he is like *Virgil*, who describes the *Laocoon*, from the Marble Original, that wonderful Piece, which he had before him. In this Imitation, as in all others, the Soul, full of those Beauties it intends to represent, and inebriated with the pleasing Vapours arising from those abundant Springs, is to suffer itself to be ravish'd and transported by that foreign Enthusiasm; and to make it its own, and so to produce very different Representations and Expressions, tho' resembling the others. It is not perhaps altogether impossible to make this intelligible, by a Comparison borrow'd from Musick. We daily see Musicians, who, well skill'd in their Art, sing the Notes of the Tunes that are set before them, with the greatest Nicety and Exactness, without committing the least Fault; and yet the whole is one entire Fault, because being dull and having no Genius, they take not the Spirit that went to the Composing of those Tunes, and therefore do not add those Flourishes and Graces,

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which.

which are, as it were, the Soul of them; whereas we see others, who being more sprightly, and of a happier Genius, sing those Tunes with the same Spirit, with which they were compos'd, retain all their Beauty, and make them appear almost another thing, tho' they are the same. This, if I mistake not, is the Difference between good and bad Translations; the one, by a low and servile Imitation, gives the Letter, without the Spirit; the other by a free and noble Imitation, retains the Spirit, without departing from the Letter; and makes quite a new Thing of that which was already known.

To return to *Homer*; I have already taken Notice, that I do not translate him for those that read him in his own Tongue; as for the rest, I mean those who are utterly unacquainted with him, or those who begin to read him in the Original, I dare flatter myself, that my Labour will not be lost, but will serve to make him known to the former, and intelligible to the latter: *Homer* is not so easy as is imagin'd. It is generally believ'd that so soon as we have got a Smattering in the *Greek* Tongue, we are in a condition to understand him; but it is a great Mistake. *Casaubon*, that learned and sure Critick, who had written Comments on this Poet, which doubtless are lost, says in his Notes upon *Strabo*: *Neque enim divinum hunc Poetam omnes intelligent.* All Men do not understand this Divine Poet. This I have often found by experience myself. I have read *Homer* several Times; for I am as fond of him, as the Philosopher *Arcefilaus* was, who never fail'd to read some Passage of this Poet, Night and Morning, and always said, when he took up his Book, *he was going to his Love.* Yet, notwithstanding

withstanding this mighty Passion, and this long Acquaintance, if I understand him tolerably, it was only by labouring to make him understood by others. When we read only for ourselves, we are often satisfy'd with a slight and superficial Perusal; but when we read for others, the Obligation we lie under of giving clear and distinct Ideas, makes us stop to dive deeper into the Subject, and Necessity then serving as a Spur to the Mind, causes it to discover those Beauties and Meanings, which cursory Reading had not permitted it to take Notice of. However, notwithstanding all my Application, I am persuaded, I am not free from Mistakes. Good Things are perform'd with much Toil and Trouble, and Faults are very easily committed. But it being very usual to impute to *Homer* the Faults and Meannesses of his Translators, I desire at least, that those which have escap'd me, may not be ascrib'd to him. I declare *Homer* is innocent of them, and that they are all to be put to my Account.

How admirable soever this Poet is for the Beauty of his Poetry, yet still his Poems afford Things more admirable, and valuable; a profound Knowledge; notable Footsteps of the remotest Antiquity; a prodigious Insight into all Arts; a charming Variety of Customs and Characters; perfect Models of true Eloquence in all Sorts of Discourse; Maxims taken from the soundest Philosophy, and, in fine, a wonderful Concurrence both in Style and Notions with the Holy Bible. The learned *Grotius*, amaz'd at the Extent of his Wit, the Greatness of his Knowledge, the Profoundness of his Thoughts and Maxims, and the Sublimity of his Comparisons, has given him a very great Elogium; for he has not stuck to compare one of the
greatest

greatest Prophets, I mean *Ezekiel*, with this Noble Poet. *Valuit eruditione & ingenio [Ezekiel] ita ut seposito Prophetiæ dono, quod incomparabile est, non immerito eum Homero compares ob pulchras ἐννοίας comparationes illustres, magnam rerum multarum, præsertim architecturæ, cognitionem.* He excell'd in Wit and Erudition, insomuch that laying aside the Gift of Prophecy, which is above Comparison, he may worthily be compar'd to *Homer*, for his sprightly Thoughts, noble Comparisons, and mighty Knowledge in several Things, particularly in *Architecture*.

It is impossible to render all those several Beauties discernible by Translation alone; it is absolutely necessary to accompany them with Remarks; and now I will show what I had in View in this second Task. I have very rarely thought fit to descend to criticize upon Words; nothing can be more dry, more barren, or more disagreeable. To what purpose is it, to swell a Book with Grammatical Trifles, which are every-where to be met with? Nothing can be more tiresome and mean, than to spend one's Time in garbling of Letters and Syllables in such a Poet as *Homer*, where all Things are great. Of all the Works of prophane Antiquity, this, which is the ancientest, has been luckily transmitted down to us the most entire and correct; because all Parts of his Poems being in the Mouths of all Men, and all Men delighting in them, they could not be considerably alter'd by Time; the Corruption and Alteration of Writings, generally proceeding from nothing but the Oblivion in which they stagnate; there are scarce two or three Faults to be found in the *Iliad*. Such Care has been taken not to lose any Part of this great Poet, that

that the Antients have fav'd us even some Verses, which over-nice and rigorous Critics have taken from him, and which indeed are no longer printed in our Copies.

It is therefore needless to descend to the Criticism of Words, but to go on to what is more considerable, and endeavour to point out that Sublimity, and Stupendiousness, which runs through every Part of *Homer*. We ought to justify the Commendations given him by *Aristotle*, that he has excell'd all other Poets in every Particular, and that he is Divine in comparison of them; that he has deserv'd to be commended upon many Accounts, but above all, because he is the only one of all the Poets who perfectly knew what ought to be done; and to conclude, that he only deserves the Name of Poet.

We ought to explain that profound Knowledge; disclose that Antiquity; expose the Variety of his Manners and Characters; demonstrate his Wisdom, even in his most surprising Fictions; lay open those excellent Precepts, that lie couch'd under his Discourses; expound the Theological Opinions that prevail'd in his Days; observe how far the *Greeks* and *Barbarians* had carry'd the Art of War; and lastly, make out the Conformity of his Style and Notions, with what is most sacred among us.

This opens a vast Field for a more elevated and more agreeable Criticism, than that of bare Words. Not but that the Latter has relation to this Design, but then it is only subservient to something more Noble; I mean the Figures, whose Beauty must be well explain'd, since they are one of the Prime Causes which contribute to Grandeur and Sublimity,
and

and make the most sensible Delight of the Readers. I am of Opinion, that what is most advantageous, and of the highest Importance, is to make the Readers thoroughly apprehend the Delicacy and Energy of *Homer's* Turns and Thoughts.

This is what I propos'd to myself in my Remarks. I own, it was above my Capacity; but however, that was my Aim, and I have done my best to compass it, either by myself, or by the Assistance of others of more Ability. *Iliad*, lib. 9. *Homer* somewhere says, that good Advice given us, becomes our own, when we know how to follow it, and that it is as honourable to us, as to the Person that gave. It concerns me to wish this Truth were establish'd; I shall at least be valu'd for my Docility, and shall partake of the Commendations I would willingly have left entire to those who have assisted me with their Counsels.

There is no drawing a well-connected System of Divinity from *Homer*. It only appears, that he acknowledges a first Being, a Sovereign God, on whom all the other Gods were dependent; it is visible, that he every-where asserts the Liberty of Man, a two-fold Destiny, so necessary for reconciling that Liberty with Predestination, the Immortality of the Soul, and Rewards and Punishments after Death. He was sensible of that Sovereign Verity, that Men have nothing good, but what they have receiv'd from God; that all the good success they meet with in their Undertakings, comes from God; that they are to ask for it in their Prayers, and that by their own Folly, and the ill Use they make of their Liberty, they draw on themselves all the Misfortunes which befall them; in short, it appears,

he

he thought that Providence extends even over irrational Animals, for he gives to understand, that a Pigeon is not taken without the Consent and Direction of *Jupiter*; which agrees with what our Saviour says in St. *Matth.* x. 29. *A Sparrow shall not fall to the ground without your Father.* Whereupon, the *Hebrews* have made this Proverb, *Sine Caelis ne una quidem avicula capta est aucupio.*

If we thoroughly examine *Homer's* Tenets and Fictions, there will be scarce any room to doubt, but that he had been instructed in *Egypt*, in many Points of the Doctrine of the *Jews*; or that Tradition had, in his Days, spread abroad in *Greece*, the Knowledge of some important Truths, whereon his Notions were grounded. This I have made appear in my Remarks. I will here add two or three Proofs, which I think worth observing.

In the first Book of the *Iliad*; we see *Jupiter* had cast *Vulcan* headlong from Heaven, and in the eighth, we see the same *Jupiter* threatens to cast down the Inferior Gods into the deep Abyss of gloomy *Tartarus*, into the dreadful Caves of Iron and Brass that are under the Earth.

It is very likely, *Homer* had heard talk of what the Sacred History says of the rebellious Angels, not only cast down from Heaven, but thrust into the Depth of Hell; for the Poet's Expression is the same with that of the Apostles, who have deliver'd down to us the same Tradition; *For if God spar'd not the Angels that sinned, but cast them down to [Tartarus] 2 S. Pet. ii. Hell, and deliver'd them into Chains of Darkness, 4. to be reserv'd unto Judgment. And St. Jude, 8. Jude. And the Angels which kept not their first Estate, Epist. v. 6. but left their own Habitation, he hath reserv'd*

in everlasting Chains under Darkneſs, unto the Judgment of the Great Day.

In the 19th Book of the *Iliad*, *Homer* ſays, *Jupiter* caſt down headlong from Heaven the *Demon* of *Discord* and *Malediction*, who exerciſes all his *Rage* in the unfortunate *Manſion* of *Men*. Can this be imagin'd to be a meer *Poetical* *Notion*? Does not it plainly appear, that this *Idea* is ground'd on *Truth*? But, which is very remarkable, *Homer* is the firſt *Writer*, who has teſtify'd this amazing *Truth*, of a *Criminal Demon*, caſt down from Heaven upon the *Earth*. It was not above 100, or 150 *Years* after this *Poet*, that the *Prophet* *Iſaiah* alluded to it, as to a *Story* well known, ſaying to the *King* of *Babylon*, whom he compares to that *Demon*; *How art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the ground, who didſt weaken the Nations?* A certain *Token*, that *Tradition* had ſpread that *Story* throughout the *Eaſt*, long before the *Prophet's* *Days*.

When this *Poet* ſpeaks of the *Plague*, which rag'd among the *Grecians*, he feigns, that *Apollo* came down arm'd with his *Arrows*, and made a dreadful *Slaughter* throughout the *Camp*. This might be ſuppos'd to be a *Poetical* *Notion*, and *Homer* the *Inventor* of it: But we find the ſame *Idea* in *Holy Writ*, where we ſee a *deſtroying Angel*, arm'd with his *Sword*, ſtriking *David's* *Subjects* with the *Plague*, throughout all the *Land* of *Israel*, for the *Space* of three *Days*. And *God* ſent an *Angel* unto *Jeruſalem*, to *deſtroy* it, &c. And *David* liſt up his *Eyes*, and ſaw the *Angel* of the *Lord* ſtand between the *Earth* and the *Heaven*, having a *drawn Sword* in his *Hand*.

Homer

Chap. xiv.
12.

1 Chron.

xxi. 15, 16.

Homer assigns to Jupiter, Scales, to weigh the Fates of Men; as in this Passage of the 22d Book of the Iliad. Then Jupiter taking up his Golden Scales, puts into them the Fates of Hector and Achilles, and lifting them with his Almighty Hand, examines their Weight. This Noble and Lofly Notion is sanctify'd in the sacred Books. Solomon; A just Weight and Balance are Prov. xvi. the Lord's Judgments. God declares to Belfax-^{II.} zar, King of Babylon, that he had been weigh'd in a Balance: Thou art weigh'd in the Balances. Dan. v. 27. And Job says, Let me be weigh'd in an even Balance, that God may know my Innocency.

It does not belong to me to talk of Martial Affairs; they are much above Me: But, I believe, I may be allow'd to observe, how much the Art of War was already advanc'd in Greece, in the Days of *Homer*, and how much the *Greeks* were superior to the *Barbarians*, tho' they were still far from Perfection. Here may be seen, with Satisfaction, the Method of drawing up the Troops in Battle, and how they were led on to engage, the Art of Attacking and Defending Places, as also that of Intrenching; and, it will be surprising, to behold Intrenchments, consisting of a Wall, with Redoubts at proper Distances, and a Ditch parallelad; I know not, whether we can find any Instances of it in all Antiquity, before *Homer* and the *Trojan War*. There is still one thing very particular, which deserves to be taken notice of; it is, that the Physicians of the Army go themselves to Battle, and are both Physicians and Soldiers; for the Heroes study'd Physick. It was certainly from these Great Examples, that *Alexander* study'd that Art, as *Plutarch* informs us, in his Life. In the

* See Raphael Fa-
bretti, de
Columna
Trajani,
cap. 7.

the * *Roman Armies*, we sometimes meet with Soldiers, who are Physicians.

Since I am upon this Subject, I will venture to make here one Observation more, which I forgot in my Remarks, and which, perhaps is not from the Purpose; it is about the Use of Chariots. I cannot conceive, how the *Greeks*, who were so wise a People, could so long make use of Chariots, instead of Cavalry; and, how it came they did not discover the mighty Inconveniences they were liable to. I do not speak of the Difficulty of managing a Chariot, which is much greater than that of managing a Horse; nor of the great Compass of Ground the Chariots took up: I only take notice, that there were two Men in each Chariot; those two were Men of Note, and both fit to fight; and yet only one of them fought, the other being wholly busy'd in guiding the Horses. Here you have one Man out of two perfectly lost. Again, there were Chariots, not only of two, but of three, and four Horses, to one Man that could do Service; another Loss, which deserv'd some Consideration. Yet, it was long before the *Greeks* found it out, and not only the *Greeks*, but the *Egyptians*, and the Nations bordering about *Egypt*. In Holy Writ, we find *Chariots and Horsemen*; but the Horsemen there, as well as in *Homer*, are ἵππῆς, those that mounted the Chariots. I am of Opinion, we cannot find Cavalry, properly so call'd, distinct from the Chariots, till towards the Days of *Samuel* and *Saul*, Six-score Years after the Siege of *Troy*, and about 130 Years before *Homer*. In the First Book of *Kings*, the *Philistines* gather 30000 Chariots and 6000 Horsemen against *Saul*. About the same Time, we find the Cavalry

walry distinguish'd from the Chariots among the *Syrians*, and other Nations: And, in the First Book of *Kings*, we are told, that *Solomon* gather'd Chariots and Horses; he had 1400 Chariots of four Horses, and 12000 Horsemen. It could be wish'd some Person of Learning would examine this Point thoroughly, to inform us, how long Chariots were us'd, without Horse; how long they both continu'd jointly; and, lastly, at what Time the Cavalry began to be alone, and the Chariots entirely laid aside.

It only remains, that I speak of *Homer's* Geography. *Strabo* has made it appear, that this Poet was the exactest of all Geographers, and that he taught the Method of that Art to those who came after: For, he thought it not enough to mark down exactly the Situation of Places, but describes the Nature of them, and has perfectly characteriz'd their Inhabitants, by informing us of the Employments, the Tempers, the Customs of Nations, and very often the Fashion of their Habits. He has nicely distinguish'd all the several Nations of *Greece*. I have thought it enough to specify them as he does, in the Account of the Ships, Book 2. but afterwards, I have comprehended them all under the general Name of *Greeks*, to accommodate my self to our Manner. *Homer* too has often express'd them under one Name, calling them *Πανέλληνες* and *Παναχαιοί*. Nothing wou'd have been more disagreeable in the Translation, than these several Names, *Achaians*, *Hellenians*, *Argives*, *Phthiotas*, &c.

He has also very nicely distinguish'd all the several People of *Troas*, and all the Countries
of

of the Allies of the *Trojans*, as well those beyond the *Hellepont*, as those on the Coast of *Asia*, from *Paphlagonia* as far as *Lycia*. I have not made it my particular Business to inculcate the Truth and the Beauty of these Notices, but insisted on them, only when it was necessary for the better understanding of the Text.

One Difficulty naturally occurs, in relation to the Geography, which is, how all those *Grecian* and *Asiatic* Nations could understand one another, without the Help of an Interpreter. *Dionysius Halicarnassens* seems to have undertaken to resolve it, by endeavouring to show, in his first Book, that the *Trojans* are originally descended from *Greece*, by *Dardanus*, who carry'd a Colony out of *Arcadia* into *Phrygia*; and by *Teucer*, who went over from *Attica* before *Dardanus*. 'This may be; but I know not whether it will altogether solve the Difficulty: For, besides that it is not very likely the *Greek* Tongue should continue in its Purity, in *Phrygia*, for five or six Generations, among so many barbarous People; How should the *Greeks* and the Allies of the *Trojans* understand one another? Were all those Allies, the *Percotians*, the *Ciconians*, the *Paphlagonians*, &c. originally descended from *Greece*? This, really, seems a little perplexing to me. We had better say, Poets are not to be call'd to an Account for such sort of Fictions; they suppose all Nations understand and talk the Language they write in. In *Virgil*, *Aeneas* and *Turnus* understand one another, tho' of different Nations.

Before I finish this Preface, I think it requisite to show, how *Homér's* Poems were preserv'd, and deliver'd down to us entire.

When

When that Poet had compos'd his Poems, the People were so taken with them, that they were soon dispers'd throughout *Ionia*. They were all in one Piece, and not at all divided into Books: But every body not being able to purchase them entire, and there being some who got their Living by rehearsing them; *Those Men were call'd Rhapsodes. See Homer's Life.* they went about in separate Pieces, and each of those Pieces took its Name from the Contents thereof, being call'd, *The Rage of Achilles; The Account of the Ships; The Fight between Paris and Menelaus; The Review; The Exploits of Diomedes; Hector and Andromache's Farewel; and so of all the other Parts of the Iliad and Odyssees*, each of which had its Name. As to this, you may see *Eliau* in his various Histories. *Lib. 13. cap. 15.*

These different Pieces afterwards occasion'd the Division into Books, as it is at present, and was the Work of *Grammarians*, who liv'd long after. When that Division was first made, cannot be ascertain'd; but the Ancients never quoted *Homer* by Books.

Homer was not known entire in *Greece*, before *Lycurgus*. That great Lawgiver, being in *Ionia*, and there having found intire Copies of those two Poems, took the Pains to transcribe them himself, and carry'd over that Treasure into *Greece*, where but a few Persons had seen any of those Loose Pieces above mention'd.

This is what we may call the *First Edition* of *Homer*, that appear'd in *Greece*, above 100, or 120 years, before the Building of *Rome*.

This being so, I cannot conceive what *Plato* means in his Dialogue, call'd *Hipparchus*, if that Dialogue

Dialogue be really his; he says, The *Athenians* were beholden to *Hipparchus*, the eldest Son of *Pisistratus*, for having *Homer* entire; and that he was the first, who brought it to *Athens*, and oblig'd the *Rhapsodes* to sing his Verses at the Festivals of *Minerva*, call'd *Panathenea*.

Pisistratus possess'd himself of *Athens* in the 53d Olympiad, about 320 Years after *Lycurgus*. Then how could those Poems, which had been carry'd to *Lacedemon* by *Lycurgus*, remain so long unknown to the *Athenians*? May we impute this to the natural Jealousy of the *Lacedemonians*, who would not communicate their Learning to their Neighbours, as *Plato* informs us, in his *Protagoras*, and who therefore would not admit any Foreigner into the Conversations they had with their *Sophists*? I am rather inclin'd to believe, there being no more Copies taken from that of *Lycurgus*, and the loose Pieces still having their Course abroad, the *Athenians* continu'd till the Days of *Solon* and *Pisistratus*, without those entire Poems; and *Pisistratus*, who was Master of much Learning and Wit, a very gallant Man, and the only Person that could have render'd Tyranny amiable, if the mildest Tyranny can ever be so, having pick'd up all those Pieces, caus'd them to be put together by his Son *Hipparchus*; and thus the *Athenians* had the two complete Works of the *Iliad* and the *Odyssees*.

This Edition made by the Order of *Pisistratus* was current in *Greece*, for above 60 Olympiads, or 240 Years, to the Time of *Alexander the Great*; and during that Interval, the Copies of *Homer* became so common, that the *Rhapsodes* rehears'd his Verses in all the Cities of *Greece*, and in the Islands, and they were publickly read in the Schools; witness the Story of *Phidias*, which

which may be seen in my Remarks, and that of *Alcibiades*, who going into a Rhetorician's School, ask'd him, to read to him some Part of *Homer*; and the Rhetorician answering, he had nothing of that Poet's, *Alcibiades* gave him a Cuff on the Ear, as if it had been unlawful for any publick Professor to undertake the Instruction of Youth, without being himself acquainted with *Homer*.

It could not be suppos'd, but that in so great a Number of Copies, as were then spread abroad, there must be many Mistakes committed, through the Carelessness of the Transcribers, and even several Additions through the Presumption of the *Rhapsodes*. *Alexander the Great*, who was so passionately fond of *Homer*, that he laid him every Night, with his Sword, under his Pillow; who call'd him, *His Magazine of War*, and who would have the Casket of inestimable Value, taken among the Spoils of *Darius*, put to no other Use, but to preserve these Poems, *To the end*, said he, *that the most perfect Production of Humane Wit might be kept in the richest Casket in the World*; this *Alexander*, I say, appointed learned Men to revise and correct him, and committed that Revival to two great Philosophers, *Calisthenes* and *Anaxarchus*, who follow'd him in his *Asiatick Expedition*; nor was he satisfy'd with being present in Person at that Revival, but transcrib'd the whole Work, with his own Hand, as they corrected it from the best Copies; and likewise consulted *Aristotle* upon that Occasion. This Edition of *Alexander's*, so corrected, was call'd, *The Edition of the Casket*. Διόρθωσις
ἐκ τῆς νάρ-
κης.

After the Death of *Alexander*, *Zenodotus* of *Ephesus* revis'd it again, under the first of the *Ptolemys*. Lastly, under *Ptolemy Philometor*,

about the 156th *Olympiad*, and 154 Years before the Birth of our Sayiour, the famous *Aristarchus* set out a new *Edition*; he carefully revis'd those of *Alexander the Great* and *Zenodotus*, and what other Copies he could gather. This *Edition* had so great a Reputation, that the Number of Copies increas'd extremely. It is likely, this produc'd the Copies of *Marseilles* and of *Sinope*, and from that Copy doubtless are come our *Editions*.

It appears by a Letter of *Libanius*, that in his Days, 360 or 370 Years after *Christ*, a Report was spread abroad, that there was a Copy of the *Odyses* at *Athens*, which they pretended was of the Days of *Homer* himself. *Libanius* desir'd a Friend of his to buy it at any Price. I know not what Success his Commission met with; but I am fully persuaded, it was a meer Notion, or perhaps a Cheat, like that which was offer'd at about 30 Years since, to impose upon a great Minister, by endeavouring to persuade him, that there was, I know not where, an entire Manuscript of *Livy*, which would furnish us with all that is wanting of that Historian.

We see how eagerly the Works of *Homer* have been sought after, and how carefully they have been revis'd; nor did they only apply themselves to revising of the Text, but endeavour'd to explain it by learned Comments. Even in *Plato's* Days there were upon that Poet, the Works of *Glaucon*, of *Metrodorus* of *Lampsacus*, of *Stesimbrotus* of *Thasos*, and of several others; even the very Women writ upon him, viz. *Damo*, the Daughter of *Pythagoras*, &c. for I am not the only one of the Sex that has aspir'd to that Honour. After *Plato*, there were many other Critics, who labour'd to explain him.

Aristarchus

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P R E F A C E.

11

Aristarchus added large Comments to his Edition; but he was guilty of two gross Faults; first, by giving too much into the Sentiments of *Zenodotus*, in receiving several Amendments he had made, and striking out, with him, several Verses which he ought to have preserv'd, as may be seen in my Remarks; and the Second, in condemning all Allegories. *Homer's* ancient Commentators were divided as to the manner of understanding him; some of them took the whole in an allegorical Sense; and as if they had been asham'd, that he should ever speak like a Man, they turn'd the plainest and most Historical Passages into Allegories. *Agamemnon*, *Achilles*, *Nestor*, *Ulysses*, and all the other Heroes, were with them no other than meer fabulous and allegorical Actors. The others, on the contrary, took all in the plain Sense, and would not allow of the least Allegory. *Aristarchus* follow'd the latter; but this seems to me as great an Error as t'other. It is certain, there are many Things in *Homer*, which cannot bear a good Sense, unless we have Recourse to Allegory. A Mean must be observ'd; that is, what is plain and Historical must be understood plainly and Historically, and what is literally too harsh and out of the way, must be sav'd by the Allegory; picking out the Physical, Moral, and even Historical Truths, which lie conceal'd under those mysterious Veils, and ingenious Fables. This is the Mean that has been observ'd by the wisest and the nicest of *Homer's* Expositors. *Heraclitus* writ a whole Book on *Homer's* Allegories; I could wish to have seen it, it is falsely ascrib'd to *Heraclides of Pontus*.

I should fill this Preface with too great a Number of Names, were I here to rec^{all} up

all those who have attempted to explain this Poet. Their Comments are lost, and nothing of them remains, besides some Quotations in ancient Authors. The most we have is of *Dionysius*, the Grammarian. We have still a considerable Part of his *Scholia*; but they are unhappily mix'd with many Things, which are neither of the same Taste, nor Authority; the Reader must use his Judgment to distinguish between them.

Had we all the Works of so many famous Men, I am fully persuaded, none of that Poet's Beauties would escape us. The immense Comments of *Eustathius*, Archbishop of *Thessalonica*, who liv'd under the Emperor *Manuel Comnenus*, about the 12th Century, cannot make amends for that Loss; he is no extraordinary Critic; he spends much time upon Trifles; he runs after idle Amusements, and never ascends to the true Source of that Noble Poet's Notions: but tho' he is no-where favourable to the Women, and never lets slip any Opportunity of reviling them, however little to the purpose, yet I have done him Justice; he is a Man of Sense; he often speaks very well; and in relation to Manners and Customs, there is Information to be found in him, which would be sought for in vain elsewhere. His Comments may be of Advantage, provided they be us'd with Discretion. I have taken from him several Remarks, which ought to do him Honour, and which I think are not useless.

What we have most beneficial for the understanding of *Homer*, is all that lies scatter'd in the Writings of ancient Philosophers, and Rhetoricians, as *Plato*, *Aristotle*, *Dionysius Halicarnassensis*, *Strabo*, *Plutarch*, *Demetrius Phalerensis*, *Longinus*, &c. These great Men have not commented

commented upon *Homer* throughout, but they have explain'd many Passages, and by those Expositions they have mark'd out a sure Method for understanding the others; and this is the Method I have endeavour'd to follow.

After *Homer's* Poems had been divided into Books, some *Greek* Grammarian writ the Arguments to each Book, as they are at this Day. I might have been content with Translating them; but I thought them generally so defective, that I could not avoid framing them almost all anew; they may serve for an Index.

I intended to have added to this Preface two Things more, which seem'd to me of Consequence and Use. The first was, to have ascertain'd the Rules of *Epic* Poetry, and then, by those Rules, to have examin'd one of our *Epic* Poems, and one of our Romances, to show how remote all those Works are from the true Rules. The second was, to have examin'd the Opinion of those, who have believ'd, that *Homer's* principal Aim, in his Poem, was to *please*; that Instruction is but incidental; that Morality is therein subordinate to Pleasure, and only made use of as a surer way to please.

But this Preface is already run out to such a Length, that it will not allow me to enter upon an Argument, which will take up much room. I may, perhaps, do that another Time, in a particular Work; mean while, it will be enough for me to say, as to the first Article, that *Epic* Poetry, both in its End and Manner of Imitation, and in a word, as to its whole Constitution, differs very much from our *Epic* Poems, and much more from those frivolous Works, which are the Offsprings of Ignorance

and Love; which seem only contriv'd to make Virtues of Frailties; where good Sense and Reason are too often neglected, and Decency despis'd; where, instead of an ingenious and useful Fiction, there generally appears nothing but a flat Lyé, which flies in the Face of Truth, and the known Truth too; and where the Worthies of Antiquity, who were farthest from such Extravagancies, the gravest and most serious Heroes, and even those, whom God led by the Hand, to the Performance of the most glorious Actions, are converted into amorous Dotards. There never was in any Nation a greater Prince than *Cyrus*; prophane History is full of his Exploits; but sacred History gives him so noble and magnificent a Character, that nothing can exceed it.

God caus'd him to be foretold to Mankind, by one of his Prophets, above 160 Years before his Birth. He was divinely inspir'd. *The Lord stirred up the Spirit of Cyrus.* God himself mark'd him out by such Names, as properly belong to none but the *Messias*. *It is the Lord, that saith of Cyrus, He is my Shepherd, and shall perform all my pleasure.* And in the following Chapter, *Thus saith the Lord to his anointed, to Cyrus, whose right Hand I have bolden, to subdue Nations before him; and I will loose the Loins of Kings to open before him the two-leav'd Gates, and the Gates shall not be shut. I will go before thee, and make the crooked Places strait; I will break in pieces the Gates of Brass, and cut in sunder the Bars of Iron.* In the same Chapter, God bespeaks the Birth of that Prince in such Terms, as at the same time fore-told the Birth of *Christ*, ver. 8. *Drop down, ye Heavens, from above, and let the Skies pour down Righteousness; let the Earth open, and let*

2 Chron.

xxxvi. 22.

Isa. xlv. 28.

let them bring forth Salvation, and let Righteousness spring up together. In short, the Reign of Cyrus was a Reign of Justice. He accomplish'd all that had been foretold of him; he sent back the *Jews* into *Palestine*, whom *Nebuchadnezzar* had carried to *Babylon*; he restor'd to them all the Vessels of Gold and Silver, which that Prince had put into the Temple of his Gods; and he gave them Leave to rebuild the City of *Jerusalem* and the Temple. This is what God declares in the same Chapter of *Isaiah*, v. 13. *I have raised him up in Righteousness, and I will direct all his Ways; he shall build my City, and he shall let go all my Captives, not for Price or Reward, saith the Lord of Hosts.* This is what the sacred History says; and prophane History agrees with it. This Prince was so sensible of his extraordinary Birth, and the Greatness he was call'd to, that *Herodotus* says, *he thought himself more than Man*; and that Historian adds a Sentence which contains the Accomplishment of all those mighty Prophecies; for speaking of his continual Successes against his Enemies, he says, *That no Nation be attack'd could withstand him.*

After all these mighty Expressions, which represent a Person of such Majesty and Awe, I am amaz'd, that a noble Lady, who has done so much Honour to her Age, by the Reach, the Easiness, and the Fruitfulness of her Wit, and who was still more commendable for the Qualities of her Heart, could make choice of a Hero of so high a Character, to make him ramble like a Madman after a Mistress, run away with by his Rival, and build a Romance upon so ill-fancy'd a Passion.

As to the second Article, I am oblig'd to own, that the Opinion of holding *Pleasure* to be

be the only End of *Epic* Poetry, is not new, but very ancient; it was maintain'd above Two Thousand Years since, by a Man no way contemptible. *Eratosthenes*, who flourish'd in the Days of *Archimedes* and *Marcellus*, and on whom *Strabo* bestows this mighty Character; That he was not only a Poet and Grammarian, but even an excellent Philosopher and Mathematician; a Character somewhat inclining to Flattery, for he was only call'd, *The Beta of Philosophers*, as being look'd upon to be but of the second Rank among them; this *Eratosthenes*, I say, advanc'd, *That all Poets propose to themselves, not to instruct, but to please and divert.* This same Opinion has been reviv'd in our Days, by Men of excellent Parts, and has always found Men of great Worth to support it; but had they well examin'd it, they would have been sensible that it is a mistake. *Strabo* himself has vigorously oppos'd it. It is a great Satisfaction to see a *Stoick*, as *Strabo* was, undertake to defend Poetry, and to make out, that the Poets, to give the better Relish to Morality, call'd in Pleasure to their Assistance. His Dissertation being very long, I will not insert it here; it may be seen in his first Book; I shall only say, that this Mistake is confuted, not only by all that hath been writ concerning it by the Ancients, the best skill'd in Poetry, and particularly in the *Epic*; but much more by the very Nature of that Poetry, which is a general and universal Fable, like *Æsop's* Fables, and only made peculiar by the Imposition of Names. Is it to be imagin'd, that *Æsop* had no other End in his Fables, but to please, and that the Instruction is only as a Sauce, to give the Pleasure a better Relish? This is utterly destroying the Nature of Fable,

Ποιητὴς
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αι.

Fable, which is no other, but an invented Discourse, in order to the forming and correcting of Manners, by Instructions disguis'd under the Allegory of an Action.

When the Prophet *Nathan* went to *David*, to charge him with his Crime, and move him to Repentance, and made use of that ingenious Fable, of the rich Man, who had many Sheep, and who, to treat a Guest that came to him, took the Sheep from the poor Man, who had but that one, who fed it with his Bread, gave it to drink out of his own Cup, and lov'd it as his own Child; what was the Design of the Prophet? Was it to instruct, or to divert the King? The End of this Fable was the same as that of all other Fables; they speak to all Mankind, as *Nathan's* did to *David*.

Truth is the Foundation of it, and it is Morality the Poet intends to teach. The Fiction, which disguises that Truth, and gives it the Form of a Fable, is the Vehicle he frames to please, and to gain the more favourable Admittance for the Instruction that lies conceal'd therein. To affirm, that to please is the ultimate End of *Epic* Poetry, is like maintaining, that Pleasure is the only End of Architecture, and that a Palace is built only to entertain the Eye, without any Regard had to the Lodging, and Conveniency of the Owner.

How can we deny *Epic* Poetry the Praise of making the Readers Instruction its principal End, since we allow it even to Romances? One of the most learned Men of our Age assures us, *M. Huet, in his Treatise which seems to be the End of an able Romancer, of the Origin is no other but an End subordinate to the main End, which is the Informing of the Mind, and the Correcting of Manners.*

I shall not here speak of those, who have carp'd at *Homer*; I have said enough of them in my Remarks. *Zoilus* signaliz'd himself above all the rest; he presented King *Ptolemy* with the Books he had writ against that Poet, wherein he mixt Raillery with Criticism, but found a very bad Reception. *Vitruvius* says, he came to an unfortunate End; this is most certain, that the Wretch was infamous in all Ages, and his Name has ever since been made use of to stigmatise those, who through meer Envy, have endeavour'd to decry any thing that is valuable. The Railleries that have been attempted to be made upon this Poet, have met with very little Success in all Ages, and only serv'd to render their Authors ridiculous; the Muses having always taken Care to revenge their Favourite.

I shall not here spend Time in collecting all the Encomiums that have been given of *Homer*, which would swell to Volumes. *Politianus* says, *That tho' Homer has been commended by all the World, and by the greatest Genius's, yet he is not sufficiently praised, and that his Praises are but slightly touch'd upon.* I refer the Reader to the first Chapter of the tenth Book of *Quintilian*; but I cannot here forbear repeating a mighty Commendation given him by *Dion Chrysostomus*, which denotes, that he was perfectly acquainted with the Character of this Poet. * *Homer*, says he, *is the Beginning, the Middle, and the End; equally fit for Children, for Men grown, and for old Men, and he gives every one*

Περὶ λόγου
ἀσκήσεως.
Οἶατ. 18.

* Ὅμηρος δὲ καὶ μέγας, καὶ ὑψαίος καὶ πρῶ-
τος πάντων, παιδὶ, καὶ ἀνδρὶ, καὶ γέροντι ποσὶ-
τον ἀφ' αὐτῶν διδῶς ὅσον ἐκαστος δύναται λαβεῖν.

as much as he is capable of receiving. I should think myself very happy, could my Translation serve to these several Purposes. That is the only Reward I have propos'd to myself, for all my Labour.

When I had finish'd this Preface, I was preparing to revise the *Odysses*, and put it in a Condition to follow immediately after the *Iliad*; but being surpriz'd by a fatal Accident that overwhelms me, I can promise nothing for myself; I have no Power left but to complain. Give an afflicted Mother leave to indulge her Sorrow here for a while. I am very sensible, I cannot expect the World should have the same Complaisance for me, it has had for great Men, both Ancient and Modern, who being under the same Circumstances I now am, have complain'd of their hard Fate; yet, I hope, meer Humanity will prevail upon the Publick, so far, as not to deny to my Weakness, what has been granted to their Merit. Never had any Person more just Occasion to complain. We had a most lovely Daughter left us, who was our whole Consolation, who had perfectly answer'd our Cares, and satisfy'd our Wishes; who was adorn'd with all the Vertues, and who, by the Sprightliness, the Extent, and the Solidity of her Wit, and the most agreeable Qualities, render'd every Moment of our Life pleasurable; Death has just now snatch'd her from us. It was not the Will of God to continue so great a Happiness to the End of our Days. I have lost a faithful Friend and Companion; we never were one Moment asunder, from her Childhood. What Lessons did we read! How did we entertain ourselves! How did we divert the Time! She partook of all my Labours; she often resolv'd my Doubts;

P R E F A C E.

may, she often gave me light by some Flashies, proceeding from a quick, and piercing Apprehension. All this is vanish'd like a Dream: Horror and Solitude succeed that charming Conversation. Every Thing turns into Bitterness; even Literature, which uses to calm the most tempestuous Sorrows, now only serves to add to ours, by cruelly awakening our Memory. — It is not therefore possible for me to apply myself, so suddenly, to a Work which is become so melancholy; I must wait till it shall please God to give me Strength to overcome my Grief, and to accustom myself to so dismal a Privation.



T H E



THE
L I F E
O F
H O M E R

NOTHING is more natural, than to desire to be acquainted with the Life of so great a Poet, as *Homer*, who has done Mankind so much Honour by the Sublimity and Extent of his Understanding. Every Man covets to know the Person he cannot but admire; but, unhappily, it is a Curiosity that can never, in this Case, be thoroughly satisfy'd; the most celebrated of Men will for ever be the most unknown. Not but that the Ancients have writ his Life; *Herodotus* did it, upon such Accounts, whether true or fabulous, as he receiv'd from the Towns where *Homer* liv'd. It is true, some Critics, and even my own Father, question, whether it be that Author's. I believe, the main Ground of calling it in question is, because the Time allotted for the Birth of *Homer*, in that Work,
is

is not the same with that assign'd by *Herodotus* in his History, as I shall explain hereafter.

Be it as it will, there is no doubt to be made, but that the Work is ancient; its Antiquity plainly appears by the Style, and by the ancient Customs describ'd in it. And we know, that *Strabo* read and made use of it.

Aristotle, *Plutarch*, *Proclus*, and several others, whose Names we have not, writ the same Life after *Herodotus*; but they having no better Information, could only copy the first, or add some common Reports, or frivolous Fancies; as, for instance, that which is mention'd in the third Book of *Aristotle's* Poetics, That a Maiden of the Island of *Io* having had to do with a Genius, and finding her self with Child, went to *Ægina*, where she was taken by Pyrates, carry'd to *Smyrna*, at that time subject to the *Lydians*, and presented to King *Mæon*, who marry'd her; that she was deliver'd in his House, and that King father'd the Child.

I have a natural Aversion for those Writings, wherein Falshood takes place of Truth. I shall not therefore here repeat all the Fabulous Accounts that have been given; nor will I Translate all the Life ascrib'd to *Herodotus*. I fear, it would nauseate the Reader, as it has done me; but at the same time, I think myself oblig'd to give the most material Parts of it, and such as come nearest to Probability. We ought not to be nicer than *Strabo*, who did not disdain to make

make use of it. Beside; that it contains some Things remarkable enough, and such as may produce useful Reflections, either in respect to Antiquity, or in relation to Customs.

The *Æolic Migration* is much ancients A Migration is a Departure of a Colony, which leaves one Country to settle in another.
 than the *Ionick*, if we reckon the Time of their Departure, when the *Greeks*, call'd *Æolians*, left their native Country, to go settle elsewhere; for they set out about 60 Years after the taking of *Troy*: but if we reckon the Time of their Arrival in *Asia*, it is contemporary, or perhaps posterior; for the *Ionians* arriv'd in *Asia* 140 Years after the taking of *Troy*, and it was not till ten Years after, viz. 150 after that Expedition, when the *Æolians* built *Cumæ*.

In those early Times, a Man of *Magnesia*, whose Name was *Menalippus*, went to settle at *Cumæ*, where he marry'd the Daughter of a Citizen call'd *Homyres*, and had by her a Daughter call'd *Critheis*. The Father and Mother dying, that young Maid was left under the Tuition of *Cleanax*, her Father's Friend. Whether the Guardian did not take Care of his Ward, or that the loose Government which is usual in new Settlements, allow'd a sort of Liberty contrary to Good Manners; this young Maid suffer'd herself to be deluded, and prov'd with Child. The Guardian, who had not prevented the Misfortune, was willing to conceal it, and sent *Critheis* to *Smyrna*, which was then building, 18 Years after the Founding of *Cumæ*, that is, 168 after the taking

taking of *Troy*. *Critheis* being near her Time, went one Day to a Festival which the Town of *Smyrna* was celebrating on the Banks of the River *Meles*. Her Pains came upon her, and she was deliver'd of *Homer*, whom she call'd *Melesigenes*, because he was born on the Banks of that River. Having nothing to maintain her, she was forc'd to spin for her Living!

Pursuant to this particular Account preserv'd by *Herodotus*, I will deliver an ancient Tradition, which informs us, that *Homer* alluded to his Mother in this Passage of the Twelfth Book of the *Iliad*. *As a laborious Woman, who is forc'd to live by the Work of her Hands, and is strictly Just, taking up the Scales, exactly weighs the Work she has spun, to receive the Price, and provide for the Maintenance of her Children, &c.* A mighty Character, for a Woman to observe strict Justice in extreme Poverty, which is the surest Touch-stone of Virtue!

There was, at that time, in *Smyrna*, a Man call'd *Phemius*, who taught Literature and Musick. This Man having often seen *Critheis*, who lodg'd near him, and being pleas'd with her Housewifery, took her to his House, to spin the Wool he receiv'd from his Scholars for their Schooling. She behav'd herself so modestly and discreetly, that *Phemius* marry'd her, and adopted her Son, in whom he discover'd a wonderful Genius, and the best natural Disposition in the World.

After

After the Death of *Phemius* and *Critheis*, *Homer* succeeded to his Father-in-Law's Fortune and School, and was admir'd not only by the Inhabitants of *Smyrna*, but by all Strangers, who resorted thither from all Parts, that being a Place of great Trade.

A Ship-Master, call'd *Mentes*, who was a Man of Wit, very learned, and a Lover of Poetry, coming to trade at *Smyrna*, was so taken with *Homer*, that he follow'd him close, and propos'd to him to quit his School, and travel with him. *Homer*, whose Head was then bent upon his Poem of the *Iliad*, and thought it of great Consequence to see the Places he should have occasion to treat of, and to be inform'd of the Customs of them, embrac'd that Opportunity. He embark'd with *Mentes*, and during their several Voyages, never fail'd carefully to note down all that he thought worth observing. No Man was ever more exact than he in specifying the Situation of Places, the Temper and different Customs of Nations. It being natural for a Philosopher to make better Observations and Remarks, than ordinary Persons, all the Discoveries *Homer* made in Geography are excellent, and he has taught those who have writ after him the true Method of that Art.

He is the first, that said, the Earth is an Island encompass'd on all Sides by the Sea; that the Sun rises out of the Ocean, and sets in the Ocean; and that the *Arctick* Circle is always expos'd to our Sight, and never sets.

He

He travell'd through *Egypt*, *Africa*, and *Spain*, the outward Sea, that is the Ocean, and the inward, which is the *Mediterranean*, and has adorn'd his two Poems with abundance of Things both curious and useful, which he learnt in his Travels. But he ingeniously mixes the Historical Part with Fiction, to make it the pleasanter; for, as *Strabo* well observes, it is *Homer's* Custom to tack certain Truths to all his Fictions.

In *Egypt* he was inform'd of many Particulars relating to the Voyage of *Paris*, when he return'd with *Helen* to *Troy*.

In his Treas-
ure of the
Original of
the Romans,
p. 16.

Mr. *Huet*, the ancient Bishop of *Auranches*, is persuaded, that *Homer* took from the *Egyptians* that fabulous Spirit, which is the Life of his Poems. These are his Words: *Homer, who had visited the Egyptians, brought from them that fabulous Spirit, which made him invent, not only the admirable Poems he has left us, but a thousand other Novelties relating to the Genealogy, the Dignities, and the Employments of the Grecian Deities; and it was there that he perfected himself in Poetry, which was always carefully cultivated in those Parts.*

The Authority of so Learned a Man is of very great Weight with me. We are inform'd by the Testimonies of Antiquity, and particularly *Herodotus* assures us, that most of the Names of the Gods were brought out of *Egypt* into *Greece*, together with their Worship. I therefore agree with Mr. *Huet*, that *Homer* might enrich his Mythological Divinity with what he learnt
of

of the *Egyptian* Priests, and bring back into *Greece* a thousand Novelties relating to the Genealogy, the Dignities, and Functions of their Gods; and I am farther of Opinion, that I have made it appear in my Preface, that he had there learnt some Things much above the Knowledge of those Priests; nay, he might perhaps have borrow'd from them many Mysteries and Disguises he makes use of to wrap up what he says of the Deities; for the Divinity of the *Egyptians* was more disguis'd and enigmatical, than that of any other People in the World; yet I cannot tell, whether we may say, he took from them that fabulous Spirit, which made him invent those two Poems. *Herodotus* is of Opinion, that he had laid the Scheme of the *Iliad* before he travell'd, and consequently, had contriv'd the Fable, which is the Foundation of it. Besides, he says somewhere himself, that *Iliad. Lib.* young Men and Maids, who pass their Time ^{22.} together, generally talk of Fables; a certain Proof, that Fables were common in *Greece*, in *Homer's* Days, and before him. Other Proofs could be brought for the same; and *Strabo* owns, that Fables were receiv'd in *Greece*, long before *Homer's* Time. His Words are worth observing. * *Poets are not the only Persons that have admitted of*

* Τὸς μύθους ἀνελέξαντο ἐκ οἱ ποιηταὶ μόνον, ἀλλὰ καὶ αἱ πόλεις πολὺ πρότερον, καὶ οἱ νομοδῶται τὸ χρησίμην χάριν βλέφαντες εἰς τὸ φυσικὸν πάθος τῆ λογικῆ ζωῆς, φιλειδήμων γὰρ ὁ ἀνθρώπος, περιόμιον δὲ τῶν τῶν φιλόμυθον.

Fables;

THE LIFE

Fables; but they were receiv'd by Cities and Lawgivers long before, by reason of their Usefulness, with regard to the natural Inclination of rational Creatures; for Man is naturally inclin'd to learn, and the Love of Fables makes it easy to him.

Neither can I tell, whether *Homer* perfected his Poetical Capacity in *Egypt*; for, whatsoever Bent the *Egyptians* might have towards it, we do not find they were perfect in it; at least, they fell short of the Wisdom and Regularity that appear in our Poets Works; and I do not believe, *Egypt* ever produc'd any thing like it, or comparable to it, in that kind. Let us allow *Homer* the Honour of the Invention and Perfection; he is beholden only to his own Genius for them; or if the Art of *Epic Poetry* was known before him, which *Aristotle* would not decide, it was not in *Egypt* that he saw the Models, and he himself perfected it, since *Aristotle* owns it was he, who first taught other Poets to frame those ingenious Stories as they ought to be.

In his Return from *Spain*, he touch'd at *Ithaca*, where he was much troubled with a Rheum falling upon his Eyes. *Mentes* being in haste to take a Turn to *Leucadia*, his Native Country, left *Homer*, well recommended, with *Mentor*, one of the prime Men in the Island of *Ithaca*, who took all possible Care of him. There *Homer* was inform'd of many Things relating to *Ulysses*, which he afterwards made use of in composing his *Odysses*.

Mentes

Mentes returning to *Ithaca*, found *Homer* cur'd. They embark'd together, and after much Time spent in visiting the Coasts of *Peloponnesus*, and the Islands, they arriv'd at *Colophon*, where *Homer* was again troubled with the Defluxion upon his Eyes, which prov'd so violent, that he is said to have lost his Sight. This Misfortune made him resolve to return to *Smyrna*, where he finish'd his *Iliad*.

Some time after, the ill Posture of his Affairs oblig'd him to go to *Cumæ*, where he hoped to have found more Relief. By the way he stay'd at a Place call'd * *The New-Wall*, being a Colony from *Cumæ*. There he took into the House of an Armourer, call'd *Tychius*, where he recited some Hymns he had made in Honour of the Gods, and his Poem of *Amphiaraus's* Expedition against *Thebes*. The People admiring him, he was sublisted for some time. *Herodotus* assures us, that in his time they still show'd the Place where *Homer* us'd to sit, when he recited his Verses; and that the Place was then held in great Veneration.

Next he went to *Cumæ*, as he had before resolv'd, and passing through *Larissa*, which lay in the Way, 8c Furlongs from *Cumæ*, he writ the Epitaph of *Mydas*, King of *Phrygia*, then newly dead. At *Cumæ* he was receiv'd with extraordinary Joy.

* *Herodotus* does not agree with *Strabo*; he affirms, that *The New-Wall* was a Colony from *Cumæ*, and built eight Years after its Metropolis: and *Strabo* on the contrary says, it was built before *Cumæ*, against the *Pelasgi*, who held *Larissa*. See him, *Lib. 13*.

The mighty Satisfaction they seem'd to take in his Poetry, encourag'd him to ask an Allowance for his Subsistence out of the Publick Treasury; and being sensible of his own Capacity, he assur'd them, if they would grant him that Honour, he would render *Cumæ* the most famous of all Cities. His Friends advis'd him, to make his Request to the Senate himself. He was introduc'd, and presented his Petition. One only Magistrate, who doubtless did not love Poetry, oppos'd it, alledging, That if they would maintain all the *Blind Men*, they should be devour'd. This Advice prevail'd upon the rest, and carry'd it. *Homer* made some Verses, complaining of his Misfortune, but did it in softer Terms than any of our meanest Poets would do it at this Time. That Word of the Magistrate made *Homer* lose the Name of *Melesigenes*, which he had born till then, and he was ever after call'd *Homer*, that is, *The Blind Man*, in the Language of the *Cumæans*. At his Departure from *Cumæ* for *Phocæa*, he made this Imprecation, *That no Poet might be ever born at Cumæ to render it famous*; with good Reason looking upon the Birth of great Poets and Authors, not only as the greatest Ornament of the Cities where they are born, but as the surest Means to gain them immortal Honour, which they alone can procure by their Writings.

Thus *Homer* went from one Town to another, reciting his Poems, as was the Custom of the first Poets. It may be said, that as the ancient Heroes, *Hercules*, *Theseus*,
rang'd

rang'd about the World, to deliver it from Monsters, that Cities and Provinces might enjoy the Fruits of their Valour, which they only employ'd for the Good of Mankind; so the first Poets went about to the Cities, that they might enjoy the Fruits of their Labours, and to spread abroad in all Parts the Beauties and Wonders of their Poetry. Some have compar'd them to our *Troubadours*, who went from Town to Town to sing their Songs. The Comparison is not worthy of *Homer*, but it is well enough for those Poets who have neither Taste, nor Genius.

At *Phocæa* he recited his Verses in the Assemblies. There was at that time in the City, a Man whose Name was * *Thestorides*. * That is, who taught the Youth humane Learning; the Son of *Thestor*. he offer'd to take *Homer* into his House, and maintain him, if he would let him transcribe his Poems. *Homer* embrac'd the Offer, and compos'd in his House the Poem call'd *The Little Iliad*, and another call'd *The Phocæid*. When *Thestorides* had got those Poems, he left *Phocæa*, and went away to *Chios*, where he utter'd them as his own. This base Fraud was soon discover'd. *Homer* being inform'd of it, would needs go to *Chios*, and finding no better Convenience than a Raft or Float of Timber, that was going to *Erythræ*, he put himself upon it, and from *Erythræ* he went to *Chios* in a Fisher-Boat, the Men whereof landing him, were so inhumane, as to leave him on the Shore,

Shore, where he pass'd the Night. A blind Man could not chuse but be at a loss in such a desert Place; however, he set forward in the Morning, and stray'd about almost two Days before he could find anybody to relieve, or guide him. At length, towards Night he heard some Goats near to where he was; he made towards them, and had been torn in pieces by the Dogs, if the Goat-herd, whose Name was *Glaucus*, had not rescu'd him. This Goat-herd, being inform'd of what had befallen him, conducted him to his Cottage, and entertain'd him the best he cou'd; and on the other hand, the Poet endeavour'd to divert his Host, by telling him what he had seen most remarkable in his Travels.

This Adventure of *Homer's*, bating the Blindness, is very like that of *Ulysses*, who coming to his Country-House, might have been torn in pieces by his own Dogs, had not *Eumæus* hasten'd to his Relief, as is related in the beginning of the 14th Book of the *Odysses*. It is probable, *Homer* ascribes that to *Ulysses*, which happen'd to himself.

Glaucus was so taken with him, that the next Morning he went and gave his Master an Account of the good Fortune he had met with. His Master order'd he should bring the Stranger to him, and as soon as he had discours'd him, resolv'd to keep him in his House, to breed up his Children. This Man liv'd at a Place call'd *Bolissus*, near the Town of *Chios*. *Homer* stay'd with him some time, and there compos'd some Poems,

Poems, which are lost; as also his *Batrachomyomachia*, or Battle between the Frogs and Mice, which we have still among us. As soon as *Thestorides*, who was then at *Chios*, understood that *Homer* was so near him, he left the Island, not daring to stay after his Arrival. *Homer* went to *Chios*, and set up a School there, where he publicly recited his Works. There he got some Wealth, marry'd, and had two Daughters, one of which dy'd young, and the other was marry'd to an Inhabitant of *Chios*. There it was he compos'd his *Odysses*, and in it expresses his Gratitude to those who had oblig'd him, by immortalizing their Names, and brings in *Mentor*, *Phemius*, and *Mentes*, with such Characters, as will make them renown'd for ever. He had in like manner given a Place to *Tychius* in his *Iliad*.

His Friends being sensible, that *Ionia* was too narrow a Theater for him to exert himself upon, advis'd him to go over to *Greece*, where he might more gloriously enjoy his Reputation. He took their Advice, and it is said, that in order to gain the Favour of the *Greeks*, he added to his *Iliad* and *Odysses*, many Verses in praise of several States in *Greece*, and more particularly those of *Athens* and *Argos*.

He departed from *Chios*, and arriv'd at *Samos*, where he was detain'd, and spent the Winter. From *Samos* he went to *Io*, one of the *Sporades*, intending to proceed to *Athens*; but he fell sick in that Island, and

died there. He had an honourable Funeral, being bury'd on the Edge of the Sea; for it was the Custom to place the Tombs of great Men, where they might be most expos'd to the View of Travellers.

Several Authors write, that he dy'd for meer Grief, because he could not expound a Riddle propos'd to him by some Fishermen he met on the Shore; but *Herodotus*, who reports this Riddle, contradicts with good Reason that ridiculous Tradition. It is very usual with the Ancients to assign great Men extraordinary Births and Deaths. Thus they say *Aristotle* cast himself into the *Eurypus*, or Streight of *Negropont*, because he could not find out the Reason of its pretended ebbing and flowing seven Times a Day; two remarkable Fallities, as my Father has made out in his Letters. The Streight of *Negropont* has no regular Tides; it is in continual Agitation, by reason of the Waves which the *Euxine* Sea perpetually sends into the *Ægean*; and *Aristotle's* Death is reported after a quite different Manner, by Authors who were better inform'd.

Had these Memoirs of *Herodotus* been look'd upon as true, they would have decided the Controversy between so many Cities, contending for the Honour of having given Birth to that great Poet, and put an end to the Disputes between so many Authors of Note, who cannot agree about the Time when he liv'd. For, according to *Herodotus*, *Homer* was an *Æolian*, as being born at *Smyrna*; which he farther confirms
by

by this Poet's generally following the Customs of the *Æolians*, and more particularly in his Descriptions of Sacrifices.

Thus we have found his true native Country; and the Time of his Birth is well ascertain'd, since he assures us, that Poet was born at *Smyrna*, 168 Years after the Taking of *Troy*, and 622 Years before *Xerxes's* Expedition into *Greece*.

But there has been good Reason to question the Truth of those Memoirs; and the Computation of Time must make us doubt of *Herodotus's* being the Author of that Work; for besides its being false, since from the Year 168, after the Taking of *Troy*, to *Xerxes's* Descent into *Greece*, there are not 622 Years, as that Writer reckons, but only 532, 'tis plain *Herodotus* follows another Computation, in the second Book of his History, where he writes, he was fully persuaded, that *Homer* liv'd 400 Years before him, that is, 340 Years after the Taking of *Troy*; for *Herodotus* flourish'd 740 Years after that Expedition.

Thus are we relaps'd into the same Uncertainties, as to the Place and Time of his Birth.

The first of them will never be thoroughly clear'd, and we can only guess at it.

Those who have only consulted his Style, which is almost every where *Ionic*, have thought they might thence conclude him an *Ionian*; but that is no Proof, as my Father has observ'd. *Hippocrates* and *Herodotus* both writ in the *Ionic*, tho' the former

mer was of the Island *Cos*, and the other of *Halicarnassus*, where they spoke the *Doric*. The *Greek* Writers did not confine themselves to the *Dialect* of their Native Countries in their Works, but made choice of that they lik'd best. *Homer* gave the Preference to the *Ionic*, because it is incomparably more beautiful than all the rest, as also the best known, and most in Vogue, as being the Ground and Foundation of the *Greek* Language, and the purest *Greek*.

Strabo thought him of the Island of *Chios*, because he is apt to speak of the *Icarian* Sea, as of a Sea he often saw; but that is a weak Proof, for *Homer* speaks of that Sea, as all other Poets have done; that is, as of a stormy and difficult Sea, by reason of the many Islands it is strew'd with;

—crebris freta concita terris.

Yet it must be own'd, that this Opinion of *Homer's* being a Native of the Island of *Chios*, has been most follow'd. The Poet *Simonides* calls him, *The Poet of Chios*; and *Theocritus* in two Places, *the Songster of Chios*. What more? *Homer* himself expressly writes, that he liv'd at *Chios*, when in his Hymn to *Apollo*, he says, *Bid the Muses answer, that it is the Blind Man who lives at Chios*.

Τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐν Παιπαλοείῳ.

For

For this Word οἰκεῖ, *dwells*, is taken for, *is born*, as it sometimes signifies in *Homer* himself.

This it is, that *Leo Allatius* insists on, to maintain that the Poet was of *Chios*. But there are two Objections against it; the first, that the said Hymn is none of *Homer's*, any more than the rest that bear his Name; or if it be his, as *Thucydides* certainly believ'd it to be, the Ancients took the Word οἰκεῖ, *dwells*, not for the Place of his Birth, but only for that of his Habitation; and it has been made appear, that *Homer* resided long at *Chios*. How can it be imagin'd, that so many Cities should have contended for the Honour of having given Birth to *Homer*, had that Poet so expressly set down the Place where he was born?

The *Homerides* of *Chios*, upon whom *Leo Allatius* farther grounds his Opinion, does not add any Strength to it. The *Homerides* are not the Descendants of *Homer*; but * *Rhapsodes*, that is, Men who recited his

* It is said, those *Rhapsodes* were so call'd, because they recited his Verses holding a Branch of Laurel in their Hands. ῥαψωδοί. or else because they tack'd together several Pieces, and after they had sung, for instance, that Part call'd *Achilles's Rage*, which is the Contents of the first Book, they sung that they call'd, *The Combat of Paris and Menelaus*, which is made the third Book, or any other, that was required of them; ῥαψωδοί, ῥάπτωτες τὰς ᾠδὰς. This last Opinion is the most likely, or rather the only true one. So *Sophocles* in his *Edipus*, calls the *Sphinx* ῥαψωδόν, because it render'd different Oracles, according to the Questions ask'd. Besides, there were two Sorts of *Rhapsodes*, the one recited singing, and the other without singing.

Verſes in publick Aſſemblies, and particularly at the Games celebrated every five Years at *Chios*, in Honour of *Homer*; and whoſe Memory was preſerv'd by Medals, coin'd for that purpoſe; ſome of which are ſtill in the Cloſets of the Curious. In *Plato's* Days, there were many of thoſe *Homerides*, not only at *Chios*, but elſewhere; for they are mention'd in his Dialogue call'd *Ion*. Can it be imagin'd, that in *Plato's* Days, above 500 Years after *Homer*, there ſhould be ſtill Deſcendants of that Poet in ſo many Places, and ſo numerous as to retain the Name of *Homerides*? That would be very Extraordinary. In ſine, had *Homer* ſaid, he was born at *Chios*, *Aristotle* would never have affirm'd the contrary, as he poſitively does.

In his *Rhetorick*, lib. 2.
c. 23.

The moſt probable Opinion is, that he was an *Æolian*, as he believ'd, who writ his Life. It is the Opinion my Father follow'd, and which he grounded not only on *Homer's* adhering every where to the Cuſtoms of the *Æolians*; but alſo on what he ſays at the beginning of the 9th Book of the *Iliad*, that the *Zephyrus*, the Weſt-Wind, blows from *Thracia*, which is not true, but in reſpect to the Cities of the *Æolians*; whence it follows, that *Homer* was born, or at leaſt liv'd in *Æolia*, oppoſite to *Lesbos*.

As to the Time when he liv'd, it is manifeſt, *Homer* has left no Tokens in his Works to aſcertain it by. *Aristotle* attempt-
ed to gueſs at it by a Paſſage in the ninth Book of the *Iliad*, where that Poet ſpeaks

of *Thebes* in *Egypt*, as the only City known, and in great Reputation throughout the Country; whence he infers, *Homer* liv'd a little before *Memphis* was built, or was grown up to its succeeding Greatness, which obscur'd *Thebes*. But that Conjecture is not certain, and cannot fix us; for *Thebes* was in a very flourishing Condition long after *Homer*, since its first Destruction was by *Nebuchadnezzar*, and *Memphis* had been long before a very flourishing City. Let us then look out for something more exact.

Methinks it would be no hard matter to dispel that Uncertainty. It is a sure Rule, that when the Time of a Man's Life is not exactly fix'd by certain *Epochas*, it may be settled pretty near by the Lives of those who liv'd not long after him. We know, as I have already observ'd in my Preface, that *Lycurgus* going into *Ionia*, found *Homer's* Poems there in the House of one of the Sons, or Grandsons of *Creophylus*, who had entertain'd that Poet. *Homer* therefore was some time before that Lawgiver; who liv'd 300 Years after the Destruction of *Troy*, and consequently *Homer* liv'd 50, or 60 Years before *Lycurgus*, and 240, or 250 Years after the Taking of *Troy*.

It is true, the *Marmora Arundeliana*, which are the most certain Account we have, place *Homer* under the *Archon Diognetus*; that is, 300 Years after the Taking of *Troy*, and 916 Years before the Birth of our Saviour. This does not altogether agree with the *Epocha* I have set down, unless we

say, that *Homer*, tho' much elder than *Lycurgus*, was still alive in his Time, as *Cicero* and *Strabo* believ'd. Still it is certain, that Poet flourish'd about the middle of the Third Century after the Taking of *Troy*, and that is enough. There is no removing him farther back.

It is not so strange, that *Homer's* true Native Country, and the precise Time when he liv'd, should not be known, as that we should not know his true Name. That of *Melesigenes* looks too like a Fable.

Homer took great Care to conceal himself; he has not said any thing throughout all his Works, that may make him known. *Dion Chrysostomus* admiring his Modesty, sets it against the Vanity of those Writers, who put their Names at the Beginning, at the End, and even in the Series of their Works, and would do it in every Page, if they durst; and surpriz'd at the Greatness of that Noble Poet's Soul, gives him this Commendation; * *That he has done like the Priests, who deliver the Oracles of the Gods, for those Priests do not thrust their Names into the Inspirations they have receiv'd, but give their Answers without shewing themselves.*

Some Authors have pretended, that he always bore the Name of *Homer*, because he was born blind; but *Velleius Paterculus* has very well disprov'd that Tale. If any

*Quem si quis
cæcum geni-
tum putat,
omnibus sen-
sibus orbis
est.*

* Ἀλλὰ πῶς ὄντι ὡς περ οἱ περφηται τῶν
θεῶν ἐξ ἀφανῆς καὶ ἀδύτου ποθεῖν φθεγγό-
μεν.

one,

one, says he, believes that Homer was born blind, he is blind himself, and has lost all his Senses. Proclus says the same. All those who affirm, that Homer was born blind, seem to me to have lost their Senses; for that Poet saw more and better than all other Men.

In short, Homer has describ'd abundance of Things to the Life, which he could not have had the least Knowledge of, had not his Sight been very good.

Others pretend he had that Name, because he was given as Hostage by the Inhabitants of *Smyrna* to those of *Chios*, to put an End to some War in their Country; for the *Greeks* call Hostages *Homers*; which to me looks most likely. I am farther of Opinion, that *Homer's* Blindness is contradicted by the Medals struck in Honour of him; for he is there represented sitting, and holding a Book, wherein he reads; a certain Sign, that when those Medals were struck, the Tradition of his being blind, had not then taken beginning; it is posterior to the Medals, and is only built upon the Meaning of the Word.

This Ignorance we are in, as to *Homer's* Country, his Life, and even his Name, wonderfully makes out the Truth, of the Emperor *Marcus Aurelius's* Saying, that an unknown Man may be a divine Man.

It is pretended, he compos'd abundance of Poems, besides the *Iliad* and the *Odysses*. *Herodotus*, or he who writ his Life, ascribes to him *Hymns to the Gods*; A Poem on
d 5 Amphiaraus's

In his Art
of Poetry,
Chap. 24.

Amphiaraus's *Expedition to Thebes*; *The Little Iliad*; *The Phocæid*; *The Cercopes*; *The Epicichlides*; *The Battle between the Mice and the Frogs*, and several others, of which we have nothing but the Names. He had compos'd a Poem, entitul'd *Margites*, wherein he had mix'd several sorts of Verse; as we are inform'd by *Aristotle*; nay, that is pretended to have been his first Work, and as it were an Essay of his Talent for Poetry. We have no more left, but his *Iliad* and *Odysses*. The Battle between the Frogs and the Mice is very doubtful, as are his Hymns to *Apollo*, *Diana*, *Mercury*, and some other Gods. The most Learned Criticks look upon those to be none of his Works. The same may be said of the *Little Iliad*; it appears, that *Aristotle* did not believe him to be the Author of it, and he gives very good Reasons for it. It is a great Wrong to *Homer*, to ascribe to him a Poem, wherein are violated all the Rules of the Art, which he has so strictly observ'd in his two Poems. It is very likely, there have also been other Works father'd upon him, which he would have disown'd; and such was the Poem call'd * *Cypria*. *Aristotle* gives us to understand, that he was no more the Author of that, than of the *Little Iliad*, which ancient Monuments, with more Rea-

* This was a Poem, whose Subject is unknown. The Author treated of the Rape of *Helen*; and it is therefore believ'd to have been a Collection of Love-Adventures,

son, assign to the Poet *Lefches*, and he gives it to a Poet call'd *Dicaiogenes*. *Herodotus* had, before that Philosopher, made out, by good and solid Reasons, that those *Cypriacs* did not belong to *Homer*. See what he says in the Second Book of his *History*.

Homer's Poems have not only delighted the Mind, but have in all Ages pleas'd the Eye; the ablest Painters, and the most celebrated Statuaries, have drawn from thence the Arguments and Designs of their noblest Works; they have been the greatest Ornaments of Temples and Palaces. *Vitruvius* reckons the Fights of *Troy*, and the Wandrings of *Ulysses*, among the Subjects usually painted in Galleries and Porticos. *Hiero* caus'd all the Fable of the *Iliad* to be represented on the Flooring of his Ship, in in-laid Work; and every body knows, that *Francis* the First, that Father of Letters, took from the *Odyssey* the Ornaments of one of the Galleries at *Fontainebleau*. Antiquity always takes Notice of certain Bowls, or Cups of great Value, which they call'd *Scyphos Homericos*, *Homer's* Bowls, because there were some Stories taken out of his Poems, or several of his Verses engraven on them. *Nero* was passionately fond of them, as *Suetonius* informs us, and this great Fondness of his persuaded the Learned *M. Fabretti*, that a Piece of Stone, on which the Story of the *Iliad* is most curiously represented, in small Basso Relievos, is of that Prince's Days. The Mis-

fortune is, that the said Piece has not come down to us entire; we have only the Basis Relief of the First Book, and those of the Twelve last; the other Eleven are wanting.

cap. 4.

Homer has not only been look'd upon as the greatest of *Epic* Poets, but as the Person that has given Notions of the other most important kinds of Poetry, that is, of Tragedy and Comedy. This *Aristotle* affirms in his Poetics. *As Homer*, says he, *has without Contradiction held the first Place, in Heroics and Tragedy, for he is the only Person that deserves to be call'd a Poet, not only because he has writ well, but because he has made Dramatic Imitations; so likewise was he the first, that, as it were, gave a Sketch of Comedy, turning the biting Railleries of the first Poets into pleasant Jests. In short, his Margites has the same Affinity with Comedy, that his Iliad and Odysses have with Tragedy.*

Homer's Authority was always so great, and as my Father has observ'd, there was always so much Respect paid to his Writings, that the Ancients thought, they had sufficiently prov'd any Thing, if they could produce the least Passage in his Poems to support their Opinion. I speak not only of Poets, Geographers, and Rhetoricians, but also of Divines, Physicians, Lawyers, Philosophers, and even of Generals. A Verse of his has often put an End to considerable Differences, and carry'd the Cause for those who had him on their Side.

Nor was this the utmost Extent of the Veneration

Veneration Men paid to this great Poet, it went so far, that they erected Temples to him. *Ptolemy Philopator*, third King of *Egypt*, rais'd a stately one to him, and in it plac'd the Statue of *Homer*, and round about it, the Plans of the Cities that contended for the Honour of his Birth.

The People of *Smyrna* built a large square Portico, and at the End of it a Temple to *Homer*, with his Statue in it.

At *Chios*, there were Games kept every five Years, in Honour of this Poet, and Medals struck to preserve the Memory of those Games. The same was done at *Amastris*, a City of *Pontus*.

At *Argos* they invok'd *Homer*, together with *Apollo*, at their publick Sacrifices. They also offer'd peculiar Sacrifices to *Homer*, and erected a Brass Statue to him.

These Honours paid to *Homer* in so many Places, furnish'd *Archelaus*, an ancient Sculptor of *Priene*, with the Notion of carving the *Apotheosis* of that Poet, in Marble. That Piece of Carving, which is of singular Beauty, and perfectly shows the Wisdom, the great Genius, the Extraordinary Skill and Ability of that Statuary, was fortunately found, about the Middle of the last Century, among some Ruins, near a Country-Seat of the Emperour *Claudius*. It has been several times engrav'd, and Mr. *Cuper* gave a large Exposition of it, in the Year 1683.

There are still to be seen, in the Collections of the Curious, Medals of *Homer*, struck

I have inserted one of *Amastris* in the Plate after the next Page.

struck at *Chios*, at *Smyrna*, at *Amastris*. But none of those Honours having been done him till long after his Death, we have no Figure of *Homer* taken from the Original; they are all of them only the Product of Fancy, and Imagination. At least, *Pliny* tells us so, Lib. 35. Cap. 2. *We consecrate, in Libraries, the Effigies of Men whose immortal Souls still speak in those Places. Nay, we feign what has not a Being; and Heads, that have not been preserv'd, enflame our Curiosity, and excite violent Desires, as is the Case of Homer.*

Hence it is, doubtless, that the Heads we see on those Medals, differ so much, unless it be alledg'd, that those Medals and Figures of *Homer* were taken from Pictures, that had been preserv'd in those Cities, and that they only differ by reason of the different Age, when those Portraits were made, which is hard to be believ'd.

But neither those Medals, nor the Statues, nor those publick Games, nor those Temples, nor the Sacrifices, nor the Hymns, nor that *Apotheosis*; in a word, all those several Honours done to *Homer*, in *Greece*, by the Cities, or elsewhere by foreign Princes, are not equivalent to the Character drawn from the universal Consent of all Mankind, in all Ages, and in all Parts. For, if the Votes of one only City have often suffic'd to raise Men to Divine Honours, what is there not due to the united Suffrages of the whole World in all Places, and Ages?

It is this glorious Consent of all Times and Places,

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Places, which the Sculptor *Archelaus* has so ingeniously express'd in that Marble I have spoken of, and whereof I here give only this Piece, which is to my Purpose, of which the following Exposition is a very plain one.

Homer appears sitting on a Chair, with a Footstool; for so they seated the Gods, and Persons of Worth, whom they intended to honour. In the Fourteenth Book of the *Iliad*, *Juno* promises the God of Sleep a Throne of Gold, with a Footstool, that he may sit long at Table, without tiring his tender Feet. And in the Eighteenth Book, the Beautiful *Charis*, *Vulcan's* Wife, leads *Thetis* into a stately Apartment, seats her on a magnificent Throne, and puts a Footstool under her delicate Feet.

This Poet's Forehead is bound with a Fillet, as being the High-Priest of the *Muses*, or rather the King, or God of the Poets; for the Fillet about the Head did not only denote Royalty, and the High-Priesthood, but Divinity also.

In his Right-Hand he holds a Book, and in his Left a Scepter, or a Spear, on the End whereof is a Flower, which some will have to be the *Lotos*, perhaps to denote the *Odysses*; for in the Ninth Book, *Ulysses* recounts the wonderful Effects of that Plant, which had made such of his Companions, as eat of it, forget the Desire of Returning into their native Country.

Of the two Figures, which are behind the Chair, that on the Right, with this

Word

Word under it . . . ΚΟΥΜΕΝΗ, instead of ΟΚΙΟΥΜΕΝΗ, Time having worn out the first Syllable, is *Cybele*, with a Tower on her Head, or *Isis*, with her Bushel, to represent the Earth; she sets a Crown on *Homer's* Head, to signify, that the whole Earth has conferr'd on that Poet the Crown of Poetry.

The winged Figure on the Left, is Time, as appears by the Word under it, ΧΡΟΝΟΣ; he is present at that Coronation, as a necessary Person, holding a Book in each Hand, being the *Iliad* and *Odyssees*, because it is Time alone, which, by Consecrating the Works of great Poets, or renowned Authors, seals their Reputation, and secures them a never-fading Honour.

On the Sides of the Chairs, are two little Figures kneeling; that on the Right of *Homer* is the *Iliad*, as the Word ΙΛΙΑΣ under it signifies; and it might be known without the Word, by the Sword it holds, representing the Fights describ'd in that Poem.

The Figure on the Left, whereof only the Head and Hand are to be seen, is the *Odyssees*, as the Word ΟΔΥΣΣΕΙΑ imports, and as may be perceiv'd by what it holds in its Hand, being the Ornament of the Stern of a Ship, call'd *Acrostolium* and *Aplustre*. It is to denote the Voyages of *Ulysses*; for, as *Strabo* informs us, by such Ornaments to be seen in a Temple of *Minerva*, in some Town in *Spain*, it appear'd, *Ulysses* had been so far.

In

In fine, under *Homer's* Feet, at the Bottom of his Footstool, are two Mice gnawing something. Some have pretended, they were to represent the Poem of the *Batrachomyomachia*, the Fight between the Frogs and the Mice; but I question it very much, and am persuaded, that the ingenious Engraver, by those Mice, design'd those Insects of *Parnassus*, those vile Authors, who not being able to attain to any Reputation themselves, have endeavour'd to revenge that Contempt upon such Works as are in greatest Esteem; and who, whilst Time and the whole Earth are crowning *Homer*, have made it their Business to cry him down. There have been many such in Antiquity, as we see in *Aristotle*, *Strabo*, and others; for there have been corrupt Tastes in all Ages. That Sect, so much out of Vogue, has reviv'd again in these latter Times, and perhaps, it is not yet quite extinct, notwithstanding it has been so shamefully ridicul'd. If I durst, I would instruct those Fault-Finders, who condemn *Homer*, without knowing any thing of him, in a way of Reasoning, which to me seems very plain, and may be dictated by common Sense. I would have every one of those presumptuous Critics, to reason after this manner; „ All the ablest Men, and of the „ greatest Genius for Two Thousand five „ hundred Years, in *Greece*, *Italy*, and „ other Parts; they whose Writings we „ are still oblig'd to admire; they who „ are still our Masters, and teach us to „ think,

„ think, to reason, to talk, to write; all
„ these acknowledge *Homer* for the greatest
„ of Poets, and look upon his Poems as
„ the Source, from whence all the Beau-
„ ties of other Poems have flow'd; from
„ him the Rules of the noblest of all Poems
„ have been taken, for constituting of the
„ Art; Men of the clearest Heads, of the
„ sharpest Wits, and of the soundest Judg-
„ ment, point us out extraordinary Beau-
„ ties, and infinite Charms in him. All
„ these have given their Judgment upon
„ what they have seen, known, and exam-
„ in'd; whereas I judge of what I have
„ not seen, known, or examin'd, because
„ I have never read *Homer* in his own
„ Tongue, and am incapable of Reading,
„ or of Reading him well; How then can
„ I presume, that my Decisions shall pre-
„ vail above those of so many clear-sighted,
„ and venerable Judges, who could not be
„ deceiv'd? This is not possible. And even
in Things which we may have examin'd
with the greatest Attention, and in which
we may think ourselves most understanding,
and upon an equal Rank with others; Pru-
dence, which is always conformable to good
Order, and which is good Order itself,
would require us to submit our private
Judgment to that of the greater Number,
and much more of all Ages and all Places.

All

All these blind Critics who will, at any rate, censure *Homer*, may, as much as they please, unite their Endeavours; they shall never deprive that great Poet of the Crown, which Time and the whole Earth have set upon his Head, and which he has so richly deserv'd by his immortal Writings.



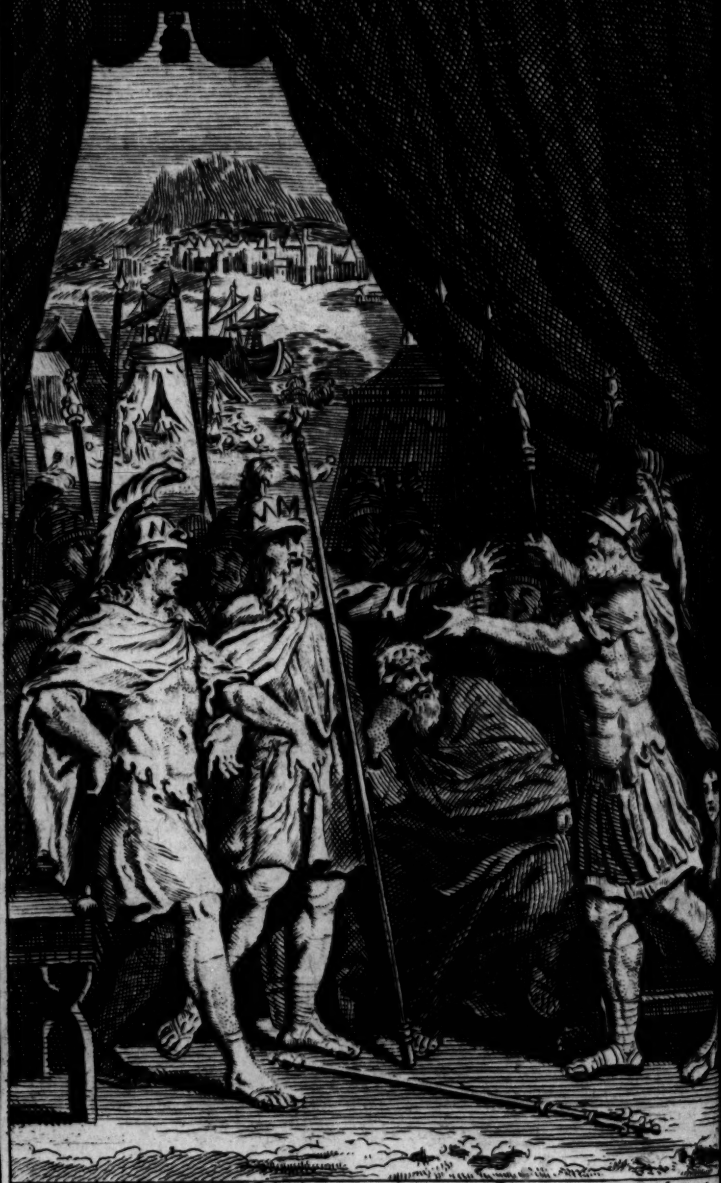
Argu-

Argument of the First Book.

CHRYSES Priest of Apollo, comes to the Grecian Camp to ransom his Daughter, who was Agamemnon's Captive: The General, not only refusing to deliver her, but even dismissing him with Reproaches; the old Man addresses himself to Apollo, for Vengeance; his Prayers are heard, and the God sends a terrible Plague amongst the Greeks: Hereupon, Achilles, their great Champion, summons a Council of the chief Officers, wherein Calchas, encourag'd by Achilles's Promise of Protection, declares the true Cause why the Gods were so much incens'd against'd them; he tells them, there is no other Means of appeasing the Wrath of Apollo, than by sending back Chryseis without Ransom to her Father, and with her a Sacrifice to the Town of Chrysa. Agamemnon is displeas'd with this Advice; he storms at Calchas and Achilles, and by way of Repri-
sal, sends to that Hero's Tent to seize his Captive Briseis. This Affront puts Achilles into a mighty Rage against the Greeks; he will no longer assist them, but withdraws all his Troops from the Camp, and shuts himself up in his own Quarters: Thetis, Achilles's Mother, at the Instance of her Son, ascends up to Heaven, and petitions Jupiter to make the Trojans victorious, that the Greeks might thereby know, how much Agamemnon was in the wrong to offend Achilles. Juno, suspecting her Errand, quarrels with her Husband for his Grant, till Vulcan reconciles them at a Banquet of the Gods.

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*Achilles enraged ag^t Agamemnon, swears by his scepter. w^h he thru
to the Earth in the midst of the Assembly, never more to Assist the Greeks
Nestor endeavours, but in vain to reconcile them.*



THE
ILIAD
OF
HOMER.

BOOK I.

(a) ING, Goddess, the Resentment of *Achilles*, The Son of *Peleus*; that accurs'd Resentment, Which caus'd so many Mischiefs to the *Greeks*, And immaturely sent to *Pluto's*

(a) Sing, Goddess, the Resentment of *Achilles*.] Goddess. The Invocation is an essential Part of an *Epic Poem*, and indispensibly necessary upon many Accounts. The Poet, being to relate an infinite Number of Things, which he is not willing to be reckon'd the Inventor of, but delivers for true; and being often oblig'd to display the most hidden Causes, and most secret Springs of Actions; he must necessarily have recourse to some Deity, to inspire him with them; for he neither ought nor can know them any other way. So much for the Probability. Farther, he owes to his Readers this Example of Piety and Religion, which is the Foundation of all Morality, and of the Instructions he pretends to give them in his Realm

Realm, (b) So many Heroes gen'rous Souls,

Story. Moreover, under the Name of *Muse*, Poets pray for a Poetical Genius, without which, their Endeavours would be vain. Sing the *Re-sentment*, (or as the French Term is, *la Colère*, Wrath) of Achilles. An Epic Poem is the Imitation of an *Action*; and some Critics accuse Homer of singing a *Passion*; when he says, *Sing the Wrath*. This Censure, to the Shame of those who make it, is easily answer'd. Homer does not only sing the Wrath, but the accurs'd pernicious Wrath, which caus'd a thousand Mischiefs to the Greeks. As for the Criticism of one *Protagoras*, who reproach'd Homer, for laying a Command upon the *Muses*, instead of Petitioning them, because he speaks in the Imperative Mood, *Sing*; 'tis a Cavil that does not deserve an Answer, for, as *Aristotle* very well says, what Man is ignorant, that an Imperative is not always a formal Command; but on the contrary, a more earnest manner of beseeching, than the Optative? *The Wrath*, or *Re-sentment*, Μῆνιν. The Greek Scholiast very well observes here the Propriety of this Word, which does not signify simply *Wrath*, but an obstinate permanent Wrath; ὁλόρον ἐπιμονον. This is what *Hesychius* had in his Eye, Μῆνις, says he, ἑμμενος κὼ ἐπι-ταταμένη ὀργή.

(b) *So many Heroes generous Souls.*] Who perish'd either by the Plague, or the Swords of the *Trojans*. Homer calls all the *Grecians*, *Heroes*: If the Soldiers were all *Heroes*, what must the Leaders have been? But to proceed, it is proper to observe here, that all the Morality, which Homer couches in his Poem, and the important Lesson he intends therein to give, and which is the Scope of his Fable, he proposes at his very Entrance, in pointing at the Mischiefs occasion'd by Heat and Division; for if in so few Days, the Anger of *Achilles* hasten'd so many *Heroes* to the Grave, what ought not Men to do to avoid it, and to maintain Peace and Unity?

(c) *And gave their Bodies as a Prey.*] Homer, after having mention'd the *Heroes* Souls precipitated by *Jupiter* to *Pluto's* gloomy Kingdom, adds, that he gave them for a Prey to the Dogs, αὐτῆς δὲ, them, to signify *their Bodies*. Homer, however, knew very well, what *Protagoras* and *Socrates* long afterwards taught, viz. That the Body is not the Man, but that the Soul is properly the Man, for this Distinction is perfectly well explain'd in the Eleventh Book of the *Odyssey*, where *Ulysses* says, *That he had seen Hercules in Hell*, that is, his *Idol*, his Image, the subtil Body, which his Soul was cloath'd with, and

and gave Their Bodies as a Prey to Dogs (d) and Vulturs, From that dire Day, when a momentous Quarrel First set at variance the Divine Achilles, And Atreus' Son: (e) So were Jove's Laws fulfill'd.

for as for him, αὐτός δέ, that is, the most divine Part of his Soul, the immaterial Part, the Understanding, that was with the immortal Gods. There you see αὐτός in a very different Sense, from what it bears in this Verse. Why then does Homer depart from that Doctrine in this Place? Doubtless, because the Invocation ought to be in the most ordinary and simple Terms; he spoke according to the common way of speaking; the Invocation does not require such Philosophical Niceties. We ourselves speak every Day in the same manner; for we say, that such a one is dead, that he is bury'd, tho' it was only his Body depriv'd of Life, and laid in the Earth. To conclude, in this Passage, *The Souls of so many Heroes*, the Word Soul shou'd be understood the Idol, Image, the subtle Body of the Soul, for such was the Theology of those times, and Homer had it from the Egyptians.

(d) *And Vulturs.*] In the Greek it is *all Birds*, and it has been made a Question, to what the Word *πᾶσι*, *all*, refers, whether it agreed with *οἰωνοῖσι*, or ought to be join'd

with what comes after. This Question seems to me to be very frivolous. Homer says in this Place, every Dog and every Bird, as Moses said to those who did not obey his Law, *Sit cadaver tuum in escam cunctis volatilibus celi, & bestiis terra*, Deut. xxviii 26. *Thy Carcass shall be Meat unto all Fowls of the Air, and unto the Beasts of the Earth.*

(e) *So were Jove's Laws fulfill'd.*] The Epic Poem is design'd for Instruction, and therefore ought to be full of Religious and Moral Maxims, this is what Homer practices to Admiration. At the very first, he shews that nothing happens without the secret Appointment of Jupiter, who conducts all Things by his Providence. Plutarch was in the wrong, to pretend to have Fate understood by Jupiter, alledging, that it was impious to say, God was the Author of humane Misfortunes. That unenlighten'd Philosopher did not comprehend this Truth, That God inflicts Punishments on Mankind, and, That out of the greatest Evils, with which he chastises them, he knows how to draw the greatest Good.

Which

Which of th' Immortals kindled in their
 Breasts The Sparks of cruel Hatred and Dis-
 sension? *Jove's* and *Latona's* Son, for he incens'd
 Against the King who had his Priest dishonour'd;
 Spread, thro' the Army, a most dreadful Plague,
 Which swept away great Multitudes of Soldiers.
 For, *Chryses*, coming to the *Grecian* Ships,
 With splendid Presents, for his Daughter's Ran-
 som, And holding in his Hands the Sacred
 Chaplet, And Golden Scepter of the awful God,
 In humble manner all the *Greeks* address'd:
 But chiefly to the Valiant Sons of *Atreus*, The
 Venerable Suppliant made his Pray'r: "(g)
 " *Atrideæ*, and ye other Pow'rs, he cry'd, He-
 " roick *Greeks*, so may the Gods who dwell In
 " high *Olympus*, grant you to destroy *Priam's*
 " proud City! So, with Conquest bless'd, Con-
 " duct you back to your own Native Country!
 " As you receive the Presents which I bring,
 " And render me my Daughter: Honouring
 " thus In me dread *Phæbus*, *Jove's* Illustrious
 " Son; Who shoots inevitable Shafts abroad.

(f) *Holding in his Hands*,
 &c.] In one Hand he held
 an Olive-Branch wreath'd a-
 bout with Garlands, and in
 the other a Scepter: These
 were the Badges of his Cha-
 racter, and what ought to
 have made him respected by
 the People and Prince.

(g) *Atrideæ, and ye other*
Powers.] We must observe,
 that in this Army of the
Greeks, there was a Mixture
 of Democracy and Royalty.
Agamemnon had indeed the

Management of the War, with
 Power of Life and Death in
 Martial Cases; but in all o-
 ther respects it was a perfect
 Democracy. *Chryses*, there-
 fore, does not address him-
 self to *Agamemnon* only, but
 to all the *Greeks*. This Ob-
 servation will be of Use here-
 after.

(h) *So may the Gods, &c.*] The
Greeks took from the O-
 rientals this Custom of begin-
 ning their Petitions with Bless-
 ings and good Wishes.

With

With Shouts and Murmurs of Applause, the
 Greeks Express'd their Rev'rence for *Apollo's*
 Priest; And Approbation of the dazzling Ran-
 som. Not so *Atrides*, who (i) with gloomy Eyes
 Spoke Discontentment at the Sage's Suit; And
 sent him back with Threats, and sharp Insultings.
 "Hence, fond Old Man, th' Indignant Hero
 "cry'd: Nor let me find thee lingering in my
 "Camp Now, nor attempting a Return hereafter;
 "Lest those vain Ensigns of the God thou
 "serv'st, That Scepter and that Crown, protect
 "thee not. Thy Daughter is my Captive, nor
 "shall she Be e'er restor'd, till withering Age
 "creeps on her: Far from her Native Country,
 "in our Palace At *Argos*, she shall (k) tend the
 "Web and Loom; (l) And be a fav'rite Partner
 "of our Bed: Therefore, be gone and urge me
 "not to Rage, If thou respect'st thy Years, and
 "would'st be safe."

(i) With gloomy Eyes, &c.] These Words are essential. Homer takes care to give the Cause of Man's Actions, and to note the Passions which move them to act, with Intent to make these Examples instructive. His Expression is remarkable:

Ἀλλ' ἔκ' Ἀτρεΐδῃ Ἀγαμέμνονι
 ἦνδ' αὖτε θυμῷ.

One would think he should rather have said.

Ἀλλ' ἔκ' Ἀτρεΐδῃ Ἀγαμέμ-
 νονος ἦνδ' αὖτε θυμῷ.

But he has separated the Word θυμῷ, to shew the Cause; for θυμῷ is here instead of διὰ τὸν θυμὸν, propter iram, by reason of Anger.

(k) Tend the Web and

Loom.] The Greek says, ἰσὺν ποιοῦμένην percurrens telam: Because in ancient Times, the Women used to weave standing; and it was in Egypt, and no where else, that they began to work sitting, and, for that Reason, the Egyptians made a Statue of *Minerva*, in a sedentary Posture. To proceed, tho' *Agamemnon* says, that *Chryseis* shall tend the Loom, he treats her like a Princess; for that was the Employment of *Helen* at *Troy*, *Penelope* at *Ithaca*, *Calypso*, *Circe*, &c.

l) And be a fav'rite Partner.] *Ekstasius* very well observes, that *Homer*, in this Place, makes use of a Word,

Intimidated by the Royal Threats, The helpless venerable Sage obey'd : Stung with Resentment, and oppress'd with Woe, In silence, took his Way along the Shore. When, from the Camp remote, and all alone, He pour'd forth Pray'rs, and thus besought *Apollo*.

“ Fair-hair'd *Latona's* Son, vouchsafe thine

which does not present any corrupt or loose Idea ; and this he does in favour of *Agamemnon* and his Auditors, who could not but have been shocked, if *Agamemnon* had expressed his Meaning in plain Terms. *Homer* had likewise another Reason for it, which was his Respect for the Goddess, whom he makes the Speaker of his Poem : A *Musa* ought to say nothing without Decency and Modesty. This Observation of *Eustathius* is founded upon the double Signification of these Words *ἔμὸν λέχος ἀντίωσαν*, *sharing my Bed, and making it*. *Agamemnon* only used it in the latter Sense, which is that wherein it has been most commonly understood ; and, therefore, *Hesychius* takes notice of no other ; *ἀντίωσαν*, says he, *ὑποσυνύουσαν*. In the time of the Trojan War, and long afterwards, the Greeks were not over-nice in any thing that related to Ease or Luxury ; whereas the *Asiatics* were very delicate, especially in what concerned their Beds, of which this is a Proof : *Artaxerxes*, King of *Persia*, having made a Present to *Timagoras*, the *A-*

thenian Ambassador, of a fine Bed ; he gave him, at the same time, *Valets-de-Chambre* ; because, he said, the *Greeks* were very unhandy, and knew not how to go about to make a Bed soft, and as it should be. *Athen. lib. 2.* *Plutarch* in the *Life of Pelopidas*. *Agamemnon*, therefore, gives to understand, that he would keep *Chryseis* as a neat-handed Chambermaid, &c. The Men, it seems, in those Days, had their *Femmes-de-Chambre*, as they now have their *Valets-de-Chambre*. It was this Custom that occasioned *Ariadne* to lament thus in the Poem of *Catullus*, when she was abandoned by *Theseus*.

*Attamen in vestras potuisti
ducere sedes,
Quæ tibi jucundo famularer
serva labore :
Candida permulcens liquidis
vestigia lymphis,
Purpureave tuum conspersus
vesta cubile.*

Yet you might have carried me to your Palace, where I would gladly have served you as a Slave, either in washing your white Feet, or in making your Bed.

“ Ear.

"Bar. Great God, whose fatal Arrows are so
 "dreadful: (m) Thou, who fam'd Cilla dost
 "protect, and Chrysa; Whom Tenedos obeys;
 "(n) ador'd Smyntheus! If e'er my Services
 "were pleasing to thee, (o) If ever I adorn'd thy
 "Shrine with Garlands, (p) If e'er thou was't de-
 "lighted with the Blood Of Bulls and Goats,
 "in pious Sacrifice Offer'd by me upon thy ho-
 "ly Altars; Attend my Pray'r, and grant my

(m) Thou who fam'd Cilla
 dost protect, and Chrysa.] Ho-
 mer would inform us, by this,
 that the Greeks had not com-
 mitted the least Disorder in any
 of these three Towns bordering
 upon Ilium, because of the great
 Respect they had for the God
 that presided there.

(n) Ador'd Smyntheus.] *Smynthea*
 was the Name of a
 Temple, which Apollo had at
 Tenedos and Chrysa, where a
 Statue of that God was adored,
 which had a Mouse at his Feet.
 The Reason whereof was this,
 according to Callinus, an anti-
 ent elegiac Poet; A Colony
 from Crete, going to Troas, re-
 ceived an Oracle from Apollo,
 ordering them to settle in the
 Place where the Children of the
 Earth should attack them; and
 one Night an infinite Number
 of Rats and Mice gnawed to
 pieces all their Bucklers, and o-
 ther Leathern Utensils; and
 this they took for an Accom-
 plishment of the Oracle.

(o) If ever I've adorn'd thy
 Shrine with Garlands.] The
 Greek says, If ever I have

crown'd, ἑπέφαξα, and the Scho-
 liast very well explains it by
 ἐπέφαινωσα, I have crown'd.
 Crowns or Garlands were migh-
 tily used in religious Ceremo-
 nies, and were offered to none
 but the Gods; their Temples,
 Altars, Statues, were adorned
 with them. Virgil, speaking of
 the Altars of Venus in Paphos,
 says, *Sertisque recentibus balant.*
 And, therefore, in the Anci-
 ents, we often find Altars
 crowned, Statues crowned,
 Temples crowned. We may
 likewise explain ἑπέφαξ προδο-
 μωσα, I have erected, I have
 built, as Hesychius has explain-
 ed it, If ever I built a Temple
 in Honour of thee. For these
 Chief Priests were very great
 Men, often Princes, and some-
 times Kings; Vulcan's High-
 Priest was King of Egypt.

(p) If e'er thou wast delight-
 ed, &c.] The Greek has it,
 If ever I caus'd to be burnt on
 thy Altars, the fat Thighs of
 Bulls and Goats. But I durst
 not translate it literally; for
 our Tongue is sometimes un-
 happily nice. When Homer

“ humble Suit ! Let the proud *Grecians* feel thy
 “ angry Shafts ; And taste Affliction to revenge
 “ my Tears.”

Thus pray'd the good old Man ; and to his
 Pray'rs, (q) *Phæbus* attention gave ; and in a
 Moment, Indignant, arm'd with his avenging
 Bow, Down from *Olympus*' Height the God de-
 scends, And as he mov'd the rattling Arrows
 clank'd Upon his awful Shoulders : Thus
 equipp'd, (r) In a thick Cloud involv'd, he
 march'd like Night, At distance from the Ships
 he took his Stand, Then bent his Fatal Bow
 with all his Strength ; and scatter'd his vin-
 dictive Shafts abroad. Great was the Terror of
 the twanging Arrows. (s) At first he wounded
 only Mules and Dogs ; Soon afterwards the
Greeks themselves were struck, And to his

says, *πλοῦα μῦλα*, fat Thighs, he means Thighs wrapp'd up in a double Caul of Fat, according to the Custom ; which will be explain'd at large, upon Verse 460 of this first Book.

(q) *Phæbus Attention gave.* We see in *Homer*, that reasonable Prayers are never rejected ; this Poet being willing to shew thereby, that God does not refuse his Ear to any, but such as address him with unjust Prayers. But this Success of *Chryses*'s Prayer lays likewise the Foundation of the Probability of the Poem ; and, in some sort, prepares what the Poet is to say concerning *Thetis* : For if *Apollo* gave so favourable an Ear to *Chryses*, who is but his Priest, much more will *Jupiter* hear-

ken to *Thetis*, who is a Goddess. This Remark is *Eustathius*'s.

(r) *In a thick Cloud, &c.* The Ground of this beautiful Image is this : During a Plague, which proceeds from the Corruption of the Air, the Sun has not a pure clear Light, but is obscured by the Grossness of the Atmosphere, and by the Exhalations which ascend like Clouds.

(s) *At first he wounded only Mules and Dogs.* Beasts, especially Mules and Dogs, are the first infected with the Corruption of the Air, because of the Subtily of their Smell. But by this, *Homer* would likewise insinuate, that God, who has always a Love for Mankind, and never punishes them without Re-

mortal Quiver fell a Prey. Heaps of the Dead
polluted all the Camp, And for the Funerals,
Fires incessant blaz'd.

For nine Days Space, the missive Weapons
flew Amongst the Army; on the tenth, *Achilles*,
(Inspir'd by *Juno*, who protected *Greece*, And
who was touch'd to see such Numbers perish)
Summoned the noble *Grecian* Chiefs to Council.
Th' assembled Heroes sat, (t) *Achilles* rose,
(u) And thus bespoke the General of the Army.

" If we our Safety study, O *Atrides*, And
" would avoid th' impending Stroke of Death,

instance, was pleas'd to give the
Greeks time to come to a Sense
of their Error; and for that
Reason, at first wounded only
the Creatures that were of most
use to them; the Mules, be-
cause of Carriages; and the
Dogs, because they served as a
Guard by Night: And thus
God struck *Egypt* with the fifth
Punishment, which was the
Plague; he began with the
Beasts, *Exod.* Chap. ix. You
may see the Remark on the
Twenty-sixth Chapter of *Aris-
totle's Poeticks*.

(t) *Achilles* rose.] In *Ho-
mer's* Days, and for a long
time after, no-body, of what
Rank soever, spoke in Assem-
blies, otherwise than standing,
not even Kings themselves.
'This is so true, that *Agamem-
non*, as will be seen hereafter,
being obliged, by reason of a
Wound, to speak sitting, craves
Pardon for so doing: And this
they practis'd, because they who
spoke being always in the mid-
dle, were willing to put them-

selves in such a Posture, as to
be able to turn on all sides,
towards the Assembly, and
consequently, to be understood
by all their Hearers. More-
over, they had too much Sense
not to know, that nothing is
more a Hinderance to the grand
Movements of Eloquence, than
to speak sitting.

(u) And thus bespoke the
General.] *Dionysius* of *Hali-
carnassus* has admirably well
explained the *Adresse* of this
Speech of *Achilles*, and that
of *Calchas*. The Aim of *A-
chilles* is to cause *Agamemnon*
to be look'd upon as the Oc-
casion of all the Misfortunes
which had befallen the *Greeks*,
and especially the Plague;
but not having Authority e-
nough to impeach that Prince,
and as it would even lessen
the Credit of *Calchas's* Decla-
ration, he is not positive in
any thing; he only proposes,
to consult, to enquire; nor
have the Reasons, which he
gives of *Apollo's* Anger, any

" I think it most expedient to return, And tra-
 " verse once again the spacious Main; Since
 " Sword and Pestilence together join, T' op-
 " press our Host, and perfect our Destruction.
 " But first I think we should consult some Priest,
 " Some Prophet or Interpreter of Dreams, (w)
 " (For visionary Dreams proceed from Jove:)
 " That so, if possible, he may discover The
 " secret Cause of *Phœbus*' cruel Wrath: Whe-
 " ther our Prayers have not been duly offer'd;
 " Or some expected Sacrifice forgot; And

great Probability or Weight. For, is it likely, that a God should sacrifice so many People to his Resentment, for not being duly prayed to, or for not having a Hecatomb? *Achilles*, therefore, in advancing, by way of Question, such improbable Motives of *Apollo*'s mighty Wrath, gives the Prophet an Opportunity of explaining himself with an entire Liberty: and the Prophet, on the other hand, by repeating what *Achilles* said, and thereby shewing, that he had no Complaisance, gives a very great Stress to his Accusation, which he discovers, before he explains himself; for all the Precautions which he takes with *Achilles*, have already thrown the Suspicion on *Agamemnon*, before he had named him. This suffices to demonstrate *Homer*'s Art, which *Demosthenes* knew so well how to take advantage of.

(w) For visionary Dreams proceed from Jove.] *Homer* owns

this Truth, that there are Dreams which come from God: A Truth confirmed by so many Examples in Holy Scripture, and prophane History, that I cannot enough admire, why *Aristotle* would not confess it. It is very well said, (in *Ecclesiastici*, xxxiv. 6.) speaking of Dreams, that they ought not to be believed, unless they are sent from God: *Nisi ab altissimo fuerit emissa visitatio, ne dederis in illis cor tuum.* If they be not sent from the Most High in thy Visitation, set not thy Heart on them. But then, some will say, How shall we know them? How shall we distinguish between an ordinary Dream, and one that comes from God? He that sends them, makes them known by a certain Impression on the Heart, at the time that he conveys them to the Understanding. *Est Deus in cœlo revelans mysteria*, Dan. ii. 28. But there is a God in Heaven that revealeth Secrets.

" let

" let him teach us to remove this Evil :
 " If peradventure *Phæbus* may be won,
 " (x) With Blood of Victims to relent, to stay
 " His grievous Wrath, and cease his dreadful
 " Scourge."

Thus he : — when *Calchas*, Son of *Thestor*,
 rose : An *Augur*, whose enlighten'd Mind could
 read The Page of future, past, and present
 Fate, And for the sake of those prophetic
 Gifts, With which *Apollo* had enrich'd his Soul,
 (y) Was chosen to conduct the *Greeks* to *Ilium*.
 " O great *Achilles* ! dear to *Jove* (said he,
 " While prudent Caution hung on all his
 " Words) Since you command me to declare the
 " Cause Of *Phæbus*' Indignation, I obey : But
 " give me first your Royal Oath, that you My
 " Speech will second, and protect my Person ;
 " For I shall utter disobliging Truths To him,
 " who holds the Reins of Government, And
 " bears Imperial Sway among the *Greeks*. An
 " angry King is an unequal Match For any
 " private Man to wrestle with : (z) For should
 " he keep his swelling Passion down, Now for a

(x) With Blood of Victims, &c.] The Greek says, By the Saviour of our most beautiful Lambs, and perfect Goats. The Epithet, *τελειών*, serves both to Lambs and Goats ; for they were to offer the most perfect thing they had, and the Sacrifice was to be without Spot or Blemish.

(y) Was chosen to conduct, &c.] For the Ancients made no Expedition, without ha-

ving at their Head some *Augur*, whose Counsels they followed, who regulated all their Enterprizes, and who was vested with a very great Authority.

(z) For should he keep his swelling Anger down, &c.] *Calchas*, by this, would give *Achilles* to understand, that he prays his Protection and Assistance, not only for the present, but for the time to come ;

“ time ; the (a) smother'd Rage hereafter Will
 “ rise and kindle up to my Destruction: Swear
 “ then to skreen me from the certain Danger.”

To which *Achilles* made this Answer ; “ *Cal-*
 “ *chas*, What thou'rt inspir'd with, let not Fear
 “ conceal ; For by *Apollo*, dear to *Jove*, I swear ;
 “ By that same God whose Message thou deli-
 “ ver'st, No *Greek* shall dare, while I behold
 “ the Light, Upon this Earth to violate thy
 “ Person. No, should'st thou name *Atides*'
 “ self, who (b) boasts, That he's superiour now
 “ to th' other Princes.”

The guiltless Bard, encourag'd by this Pro-
 mise, Thus spoke without Reserve : “ *Apollo's*
 “ Wrath Is kindled neither for neglected Pray'rs,
 “ Nor Sacrifice forgot, but for his Priest, Dis-
 “ honour'd, injur'd by the Son of *Atreus* ; Who
 “ with disdain, refused to free his Daughter,
 “ And to accept the splendid Gifts he brought.
 “ This is the Crime for which we now are pu-
 “ nish'd : Nor will his Hand forbear to be upon

and, therefore, *Achilles* promi-
 ses him, that so long as he
 should continue in Life, no-
 body should lay hand on him.

(a) Still he keeps it smothering,
 &c.] *Tacitus* says something
 like this of *Tiberius*, *Animo re-*
volvante iras, etiam si impetus
offensionis langueret, memoria
valebat.

(b) Who boasts that he's supe-
 rior, &c.] *Calchas*, as High-
 Priest, who ought always to
 speak the Truth, did say of *A-*

gamemnon, that he was the most
 powerful Person in the Army ;
 but *Achilles*, as a passionate fiery
 Man, and who acknowledges no
 other Law than his Sword, says
 of that Prince, not that he is
 the most powerful, but that he
 boasts he is so ; and adds now,
 to signify, that, after the *Tro-*
jan Expedition, he would be
 barely King of *Mycene*, and
 would have no Pre-eminence o-
 ver the other Kings.

“ us ;

" us; Till we restore the beautiful *Chryseis* (c) To
 " her dear Father, Ransom-free; and send A
 " sacred Hecatomb with her to *Chrysa*; By this
 " Atonement we perhaps may find Favour in
 " *Phœbus*' sight, and stop his Wrath."

Thus *Calchas* spoke, and reassum'd his Seat;
 Then *Agamemnon* fir'd with Indignation, And
 shooting sparks of Fury from his eyes With stern
 regard, made *Calchas* this Reply.

" Boder of Mischief, whose ill-omen'd Tongue
 " Could never find one pleasant Word for Me;
 " (d) Thou who foretellest nothing but Mis-
 " fortunes, And tak'st delight to vent ill-boding

(c) *The beautiful Chryseis.*] *Chryseis* and *Briseis* were not the proper Names of those two Princesses, but the patronymic Names, i. e. the Names derived from those of their Fathers. Thus *Atrides* was *Agamemnon*'s patronymic Name, as being the Son of *Atræus*; so *Pelides* means *Achilles*, the Son of *Peleus*, &c. *Chryseis*, therefore, stands here for the Daughter of *Chryses*, and *Briseis* the Daughter of *Brises*. Now, *Chryses* and *Brises* were two Brothers, the Sons of *Arctus*. *Brises* dwelt at *Pedasus*, upon the River *Satnion*, and *Chryses* was High-Priest at *Chrysa*, a Day's Journey from *Pedasus*. The proper Name of *Chryses*'s Daughter was *Astynome*, and that of *Brises*, *Hippodamia*.

(d) *Thou who foretellest nothing but Misfortunes.*] *Agamemnon* reproaches *Calchas*, that he never foretold him any thing but

Misfortunes. He had, indeed, foretold to him in *Aulis*, that the War would last ten Years; and he had likewise declared to him, that the Calm which detained the *Grecian* Fleet in Port, would continue, till he had appeased the Gods with the Blood of his Daughter. But *Agamemnon* does not reproach him either with Ignorance or Untruth. *Homer* thereby admirably well describes the Temper of most Princes, who love to hear, not what is true, but what is agreeable to them, and would have those who address them, square their Business to their Passions. Thus *Ahab*, King of *Israel*, speaking to *Jehosaphat*, says of the Prophet *Micaiah*: "There is yet one Man by whom we may enquire of the Lord; but I hate him, for he doth not prophesy Good concerning me, but Evil."

3 Kings, Chap. xxii.

" Dreams, (e) Nor did'st thou ever speak in plea-
 " sing strains, Or give one smiling Augury of
 " Comfort: And now thou com'st to spread a-
 " mongst the *Greeks*, Thy licens'd Malice in
 " prophetic Preachments; That I'm the hated
 " Cause of their Misfortunes, (f) Since I re-
 " fus'd the Offers which were made, For fair
 " *Chryseis*' Ransom: Know then all, I value her
 " above the Price of Gold; And ev'n prefer her
 " to my *Grecian* Spouse, My Virgin Love, not
 " *Clytemnestra*'s self Excels her or in Beauty, or
 " in Wit, Or comely Shape, or Works of cu-
 " rious Art. Yet am I willing to restore *Chryseis*;
 " Since 'tis the Int'rest of the *Greeks* I should;
 " For I have much at heart my People's Good:
 " But then prepare another Present for me,
 " That I may not remain the only *Greek*, Whose
 " Valour is depriv'd of its Reward. That

(e) Nor did'st thou ever speak
 in pleasing Strains.] *Agamem-
 non* repeats the same thing se-
 veral times, as Men usually do
 when they are in a Passion; they
 never think they have said e-
 nough, but run on in the same
 Strain.

(f) Since I refus'd the Offers,
 &c.] It is worth while to ob-
 serve here, the Colours of this
 Speech of *Agamemnon*. *Calchas*
 had just before said, that *Apollo*
 was incensed at the Injury which
 that Prince had done his Priest,
 and at his not having surrender-
 ed his Daughter, and at his re-
 fusing the Presents. What does
Agamemnon do, upon this, to
 render his Accusation ridiculous,

and even to bring *Calchas* un-
 der a Suspicion of Lying and
 Prevaricating? He insists only
 upon the third Branch of his
 Accusation, and passes the rest;
 as if the God could be offended
 with his not receiving the Ran-
 som of *Chryseis*; and, at the
 same time, to comfort the Fa-
 ther, and to shew, that he did
 him no Wrong, he mentions
 the Tenderness he had for his
 Daughter, that he treats her,
 not as a Slave, but as a Queen.
 And this likewise serves to
 magnify the Sacrifice he made
 to the *Greeks*, in his Readiness
 to send her back to her
 Father.

“ were

" were too great a wrong, and you all see The
 " Value of the Prize, that's ravish'd from me.
Achilles, starting from his Seat, reply'd:
 " Thou most Ambitious and Insatiate Man,
 " How shall the *Greeks* prepare another Present?
 " Where should they find th' Equivalent you
 " expect? Remains there any Spoil not yet
 " divided? Has not the Booty ev'ry where been
 " shar'd? And is it just, the *Greeks* again should
 " mingle Their common Lots to trust a new
 " Adventure? (g) But free this Girl, and yield
 " her to the God That urges her Return: and
 " if *Jove* grant, To lay the Palaces of *Troy* in
 " Ashes; Thy Loss shall be with Interest re-
 " pay'd."

To him *Atrides* made this stern Reply:
 " Think not, *Achilles*, by that specious Promise,
 " To work thy Ends on me; tho' stout thou
 " art, Thou never canst persuade, or over-reach
 " me: Think you, while you enjoy your
 " Prize of Valour, I'll e'er sit tamely down de-
 " priv'd of mine? But if the *Greeks* will give
 " me in exchange Some other Prize equal to
 " what I have, (h) 'Tis well; else be assur'd, I

(g) But free this Girl, and
 yield her to the God that urges
 her Return.] *Agamemnon* men-
 tioned *Chryseis*, like a Man in
 Love, and one who was willing to
 make the most of the Self-denial
 he was going to put in practice.
 But the higher he raises her by
 his exaggerated Expressions, the
 lower does *Achilles* debase her,
 by saying, this Girl, and by pro-
 mising *Agamemnon*, that they

would pay him with Interest or,
 as it is in the Text, threefold
 and fourfold. This is beating
 down, with a witness, the Value
Agamemnon set upon her.

(h) 'Tis well.] This is of
 my own putting in; for it is
 not in the Text. These Sup-
 pressions and Ellipses were fa-
 miliar to the *Greeks*, who used
 to say, If you do so and so
 otherwise, I shall do so and

“ quickly shall Exert my Power, and chuse one
 “ where I please: Rendering my self that Justice
 “ you refuse. Yours I perhaps will seize, or A-
 “ jax’s, Or, if I better like, *Ulysses’* Prize. (i) And
 “ let him rage, whose Tent I fix my Foot at.
 “ But this I leave to future Consultation. Now
 “ let a chosen Vessel be prepar’d, Select the
 “ Crew, and when the Sacrifice Is stow’d, let
 “ fair *Chryseis* go on board. Some Chieftain of
 “ the Army shall conduct her, *Ajax*, or *Idome-
 “ neus*, or *Ulysses*, Or you your self, *Pelides*;
 “ you shall go, Ev’n (k) you the far most ter-
 “ rible of Men; That so the God, when you
 “ the Rites perform, May moderate his Rage,
 “ and grow propitious.”

so; the Expression remains sus-
 pended; the Evidence of the
 Thought supplying what was
 wanting in the Words. This
 Figure is very becoming, espe-
 cially in Anger.

(i) And let him rage, whose
 Tent I fix my Foot at.] Lon-
 ginus commented upon Homer.
 I am mighty sorry, that Work
 of his is lost; for the Refle-
 xions of so wise and so clear-
 sighted a Critic, must needs
 have been very instructive. Eu-
 statheus tells us, that this Verse
 ἄνω ἐλῶν, seemed to him to be
 foisted in, and I believe I can
 guess the Reason; it was, be-
 cause he read, without any
 Break, the Verse above, αὐτὸς
 ἔλωμαι ἢ τέον, and so he fan-
 cied, that what followed was
 only a Repetition of the same
 thing over again. But I should

not have fancied so; there ought
 to be a full Stop after ἔλωμαι.
Agamemnon says, at first, that
 he will do himself the Justice
 they refuse him; αὐτὸς ἔλωμαι,
 I will take one, I will chuse one
 myself; then he goes on, and I
 will take either yours, or *Ajax’s*,
 or *Ulysses’s*, who were the most
 considerable Persons of the Ar-
 my. And still, to dare them
 the more, he adds, And let him
 rage, whose Tent I fix my Foot
 at; to signify, that all their
 Anger should avail them no-
 thing. This, without Compa-
 rison, is much stronger.

(k) You the far most terrible of
 Men.] There is a hidden Ral-
 lery in this; as if *Achilles* was a
 Bully, who, by his Blustering
 and Threats, might strike Ter-
 ror into *Apollo*.

To which *Achilles*, with a Look that spoke
 Equal Disdain and Anger, thus reply'd ; " Vile
 " fordid Wretch ! whose very Front proclaims
 " Thee insolent ! and betrays thy grov'ling Soul,
 " What noble *Greek* can willingly submit By
 " thee commanded, or to lie conceal'd In Am-
 " buscade, or fight in open Field ? I came not
 " here for any private Quarrel, Nor did the
 " *Trojans* ever injure Me ; They drove away
 " no Ox or Horse of mine ; Nor ever ravag'd
 " *Phthia's* fertile Fields. There are too many
 " Forests, Mountains, Seas, Between the *Tro-*
 " *jan* and *Theffalian* Plains. But Thee, O
 " shameless Man ! we follow'd hither, Thy Ho-
 " nour to maintain, and to revenge Thee and
 " thy Brother's Wrongs, not those of *Greece*,
 " And yet for this we merit no Regard, Nor
 " has our Service any Weight with Thee. And
 " now thou threat'st with an Imperious Air, To
 " seize the only Fruit my Toil hath gain'd :
 " And which the *Greeks* had given to my Va-
 " lour. Whatever wealthy *Trojan* Town was
 " sack'd, My Recompence did never equal
 " thine : And tho' the Weight and Danger of
 " the War Still falls on me ; yet, when we
 " come to share The Spoils, you still usurp the
 " richest Prize. And, as for me, after Excess
 " of Action, And wearied with the Labours of

(1) *Whose Insolence is stamp'd upon thy Forehead.*] The *Greek* says, *Thou who art cloath'd, or arm'd, with Impudence* ; and *Achilles* says thus to *Agamemnon*, because that Prince had just before declared, in the

Face of the Assembly, that he preferred *Chryseis* to his Queen *Clytemnestra*. What could be more impudent than a publick Confession of so unjust and so unreasonable a Passion ?

" the

" the Day: I must depart content into my
 " Quarters, With something of less Value to my
 " share. But know, that my Departure's fix'd
 " for *Phthia*: And when I'm gone, (it pleases
 " me to think) (m) That my Dishonours shall af-
 " fect thy State, (n) And stop thy greedy Rise
 " in Pelf and Plunder."

The King reply'd: " Fly then, o'erweening
 " Prince! Since thy high Courage nothing
 " breathes but Flight; I don't desire your Stay.

(m) That my Dishonours shall affect thy State, &c.] I differ mightily from *Eustathius*, who explains this Passage thus; *I being despis'd, &c.* *Eustathius's* Reason was, without doubt, grounded upon this; if ἀτιμος ἐὼν related to *Agamemnon*, there would be a Solecism in the Phrase; for the Accusative *ος* of the preceding Verse, requires it to be ἀτιμον ἐόντα. But this Reason has no Effect upon me, and I am of Opinion, it ought to be sacrificed to the Sense; for *Achilles* certainly alludes to the Condition *Agamemnon* would be in after he has left him, and returned to *Phthia*. There are in all Authors, even in *Homer* himself, Examples enow of these negligent Expressions; a Man in a Passion speaks his Mind, and does not confine himself always to the Rules of Diction. There does, I confess, appear, at first sight, a great deal of Sense and Spirit in this Answer of *Achilles*, And after the Affront you have done me, &c.

— But if you take Notice, there is much more in that which I have followed; it even implies the other: for *Achilles* says to *Agamemnon*, that, by affronting him, he would himself grow contemptible among the Greeks. And, indeed, a Prince who dishonours, or abuses vertuous Men, and such as are necessary to him, for the Execution of his Designs, does, in effect, dishonour himself; the Affront entirely turns there; for Virtue is always the same.

(n) And stop thy greedy Rise in Pelf and Plunder.] I have endeavoured to lose nothing in this Place, of the Force of *Achilles's* Words and Thought. He uses two Terms, ἀφενος, and πλεστον, the first whereof, ἀφενος, signifies sudden Riches got in a Day; and πλεστος, such as are got by slow Degrees, and not without a great deal of Time and Pains. This Remark is not unnecessary to shew the Propriety of the Terms.

on my account; Other brave Warriours will be left behind, To follow me in Battle; *Jove* himself, *Jove* will assist and vindicate my Right. Thou of all Kings, Vice-gerents of that God, (o) Art most distasteful to me; thou delight'st In nought but Quarrels, Uproars, and Debates; If thou art valiant, (p) whence proceeds thy Valour? Dost thou not owe it to the God that sent it? Go then, and carry back thy Ships and Vessels, (q) Go and command thy *Myrmidons*; I care not: Nor do

(o) Art most distasteful to me; thou delightest in nought but Quarrels, Uproars and Debates.] This Answer of *Agamemnon* is vigorous, and very adroit. At first he calls the Departure of *Achilles* a Flight, turning his Threat into Cowardice; and afterwards he makes the Praise he gave himself, a Fault that deserved Blame: for, whereas *Achilles* had said, that the Danger of the War fell upon him, *Agamemnon* turns that into a Vice, which, instead of rendering him worthy of Esteem, rather ought to make him odious. It is Virtue in a Prince to make War, when Necessity requires; but it is a great Fault in him to love and breathe nothing but War.

(p) Whence proceeds thy Valour, &c.] *Homer* takes notice here, that Men have not any one good Quality; in a word, nothing that is good, which does not proceed from God. He teaches, that there is nothing more ridiculous or unjust,

than to pride ourselves in an Excellency which we have not from ourselves. This is very agreeable to these Words of *St. Paul*: And what hast thou, that thou didst not receive? Now, if thou didst receive it, why didst thou glory, as if thou hadst not received it? 1 Cor. iv. 7.

(q) Go and command thy *Myrmidons*.] I did not dare, in any other Place, to make use of this Name of *Achilles*'s Subjects; because, in our Language, the Word *Myrmidon* is a Word of Contempt, for a little Man: But I have made use of it in this Place, because I fancy'd 'twould have a good Effect. You must know, the *Phibiotæ*, *Achilles*'s Subjects, were called *Myrmidons*, because they were a Colony of the Island *Ægina*, whose Inhabitants were called *Myrmidons*, from their dwelling in Holes under Ground, like Ants, called in Greek, μύρμιον, μύρμινες.

" I value in the least thy Anger : But mark me
 " well; since the far shooting God Is pleas'd to
 " take the fair *Chryseis* from me, I'll send her
 " back on board a Ship of Ours ; And give her
 " my own Troops to guard her home. This
 " done, I'll come in Person to thy Tent, And
 " seize thy boasted Right, the fair *Briseis*. This
 " I will do, that thou may'st understand How
 " much I am above thee here in Power ; That
 " others too, by thy Example taught, May fear
 " to pride themselves above their Pow'r To me;
 " and vaunt it o'er superiour Greatness."

Thus spoke the Hero ; when with Rage inflam'd,
 The fierce *Achilles* rose, and for a while
 Doubted if he should draw his fatal
 Sword, Scatter the Council, Sacrifice the King
 To his Revenge ; or else forego his Wrath, Half
 (r) from the Sheath he drew the glittering Blade,
 When *Pallas*, shooting from the blest Abode,
 By *Juno's* order, (s) who with equal Love
 And Tendernefs beheld th' Illustrious Heroes,

(r) *Half from the Sheath he drew his glitt'ring Sword.*] Behold the Character of *Achilles* ; he deliberates, and yet Rage gets the better of Reason. 'Tis thought, *Homer*, in this Place, had an Eye to the Inconveniences which happen from this barbarous Custom of wearing Arms in Publick Councils ; for it is a Proverb, *Le fer attire l'homme* : The Iron draws the Man. And, indeed, what ought we not to dread from a Madman with a Sword by his Side? And, therefore, it was, that *Zaleucus* made a Law, to forbid the wear-

ing of Arms in the Assemblies of the People. One Day, the State being threatened with War, he went into the Council with a Sword : Notice was presently taken on't, and, with loud Clamours, he was accused of violating his own Law. But he replied, that, far from violating it, he was come to confirm it ; and, at the same time, drawing his Sword, ran himself thro' the Body with it, and fell down dead.

(s) *Who with equal Love and Tendernefs beheld the Illustrious Heroes.*] *Juno* was the Patroness

Seiz'd with a sudden hand *Achilles'* Hair, (r) In-
 visible to every Eye but his. Amaz'd th' in-
 cens'd *Pelides* turn'd his Head, With (u) awful
 Rev'rence in his wrathful Eyes, Confess'd the
 Goddess, and thus breath'd his Fury. " Daugh-
 " ter of *Jove*, what draws you from the Skies;
 " Come you to see the Wrongs *Attrides* does
 " me? If so, then see how I those Wrongs re-
 " venge. (w) I only come (*Minerva* thus re-
 " ply'd) To calm the raging Tempest of your

of Kings, and the Emblem of
 Royalty: Wherefore, the An-
 cients put *Ἡρα* for βασιλεία,
Juno for Royalty, and they
 said, *Ἡραία ζωή*, for Royal
 Life. *Eustathius* explains the
 Sense of this Allegory of Ho-
 mer; and he says, that all this
 beautiful Poësie is only to shew
 one very plain thing, viz.
 that the Prudence of *Achil-
 les*, excited by the Majesty of
Agamemnon, inspired him with
 such and such Thoughts. But
 without having Recourse to Al-
 legory, *Homer*, it is certain,
 knew this Truth, that An-
 gels and other Spirits do ma-
 nifest themselves to Men, and
 that God sends them to the
 Relief of those whom he is
 pleased to deliver out of Peril.
 Holy Scripture is full of these
 Examples. We know the Hi-
 story of *Daniel*, to whom God
 sent the Prophet *Habakkuk* with
 Food in the Lion's Den. An
 Angel took the Prophet by the
 Hair of the Head, and carried
 him to Babylon, History of
 Babel and the Dragon, Apocry-

pha 36. This History is po-
 sterior to *Homer*.

(r) Invisible to every Eye but
 his.] For God does not shew
 himself to any but those whom
 he is pleased to enlighten with
 his Presence.

(u) With awful Rev'rence in
 his wrathful Eyes.] It was *A-
 chilles* whose Eyes were inflam'd
 with Anger, and not the God-
 dess. The Character of *Achil-
 les* ought to set those right who
 are mistaken here, and *Eusta-
 thius* himself. Those terrible
 fiery Eyes do nor at all agree
 with the Character of *Minerva*,
 who speaks to *Achilles* with so
 much Mildness.

(w) I only come to calm the
 raging Tempest of your Mind, if
 to my Voice you lend a willing
 Ear.] *Homer*, in this Place,
 shews clearly, that God orders
 Men what he would have them
 do, but does not force them:
 He leaves them to their Liber-
 ty, that their Submission or
 Disobedience may be always
 voluntary, and that he may,
 with Justice, either reward or

" Mind,

" Mind; If to my Voice you lend a willing
 " Ear: I'm sent by *Juno*, for she loves you both,
 " And watches o'er you with peculiar Care:
 " Wherefore depress this swelling Heat of Soul;
 " (x) Forbear the Sword, and be content with
 " Words, To answer this Affront: Be they
 " severe As Rage can dictate, or his Crime
 " deserve, *Atrides* amply shall redress thy
 " Wrongs; And this insulting King, with
 " splendid Gifts, Shall bribe thy Rage, and
 " humbly court thy Friendship. Tho' Rage
 " has fir'd my Blood, reply'd *Achilles*; I must
 " obey the Goddess: so, 'tis best. Those who
 " the Gods obey, the Gods will favour." This
 said, he strait thrust back his dreadful Sword
 Into the Scabbard; and again the Goddesses Af-

punish them. Holy Scripture is full of such Examples; I shall instance in one which is perfectly parallel, and which manifests a Conformity of Ideas and Style. God commands *Jeremiah* to go into the Court of his Temple, to speak unto all the Cities of *Judah*, which should come to worship in the Lord's House, all the Words that he was going to command him to speak unto them: *Loqueris ad omnes civitates Judæ — universos sermones quos ego mandavi tibi, ut loquaris ad eos. Noli subtrahere verbum, si forte audiant, & convertantur quisque à sua via mala. Speak unto all the Cities of Judah, all the Words that I command thee to speak unto them; — diminish not a Word, if so be they*

will hearken, and turn every Man from his evil Way. — Jer. xxvi. 2, 3. Upon which, St. Jerome says very well: Nostro loquutus affectu, ut liberum servetur arbitrium.

(x) And be content to answer this Affront with Words alone.] How comes *Minerva* to suffer, or rather, how comes she to order *Achilles* to content himself with answering *Agamemnon* with Reproaches? *Homer* by this teaches, that a furious passionate Fit, like this of *Achilles*, cannot be conquered on a sudden; that an entire Moderation ought not to be exacted from it, and that something should be allowed to a Transport of Mind.

ending

ascending to *Olympus*' Height, resum'd Her Seat
among th' assembled Pow'rs of Heav'n. But
Rage still sway'd the fierce *Pelides*' Soul, Who
thus afresh with Indignation spoke, (y) "Drun-
kard! how daring, impudent thine Eyes!
"And yet how mean and fearful is thy Heart!
"Ne'er had'st thou Courage yet in Arms to head
"Thy bolder Troops; or lay an (z) Ambus-
cade Ev'n with the most renown'd of all
thy Champions. The fight of Danger

(y) *Drunkard*, &c.] *Ho-*
mer is accused, by the Mo-
derns, of Grossness, for giving
a Prince so brutal a Character,
and for putting into his Mouth
such injurious Language, so
unworthy of a Gentleman.
But these Critics do not at
all enter into the Spirit of this
great Poet, who, in the Per-
son of *Achilles*, would give us
the Character of a choleric
or-headed Man; in short,
a vicious Man, and whose
Manners are morally bad:
it is by no means necessa-
ry, that the Hero of a Poem
should be a good Man, a Man
of strict Honour; it suffices,
that the Manners be Poetical-
ly good, that is to say, his
Character every where equal,
and well supported. A Man of
Morals will not call his Gene-
ral *Drunkard*, *Impudent*, *Coward*;
but this is natural in *Achilles*,
as a Man that is so unjust and
violent, especially in a State of
Independence: I say, what may
he, or indeed ought not such

a Man to do? For you must
not forget the Observation al-
ready made, that *Agamemnon*
had not absolute Power, except
in Military Matters; for in
Council he was as the other
Princes: It was a kind of De-
mocracy, and not a Monarchy.
Besides, however outrageous *A-*
chilles was, the Language he
gives *Agamemnon* is not with-
out some Foundation: He calls
him *Drunkard*, because his Tent
is always full of Wine, and
they were always drinking in
it like a Tavern; he calls him
Impudent, as I said before, be-
cause he publickly declares the
Passion he had for his Slave;
and he calls him *Coward*, be-
cause he often says, *Let us fly*.
But then, see how *Achilles*
uses the Liberty *Minerva*
gives him, to upbraid *Ag-*
amemnon: Instead of upbra-
ding him, he flies into the
most outrageous Abuses; *Achil-*
les should not keep bounds in
any thing.

(z) Nor lay an Ambuscade

"wou'd

"when they shall stand in need of their *Achilles*,
 "Unable thou to succour their Distress, When
 "thou shalt see them fall beneath the Sword
 "Of *Hector*, and in Anguish bite the Earth.
 "Then shalt thou tear thy very Heart for Mad-
 "ness, Too late repenting those injurious
 "Wrongs Thou'lt heap'd upon the bravest of
 "the *Greeks*!"

(c) With this he threw his (d) Scepter to the
 Earth; Then, while *Atrides*' Soul with Rage
 inflam'd, Swell'd with dire Thoughts, and
 labour'd for Revenge, The rev'rend *Nestor*,
Pylo's awful King, For Eloquence renown'd
 uprose. His Voice (e) Was sweeter than the

(c) With this he threw his Scepter to the Earth.] How *Achilles* throw down that Scepter, the Badge of his Dignity, and to be rever'd even by Kings who bear it? Besides its being a Proof of the Rage he was in, it was likewise a Continuation of the Comparison he meant to make, giving to understand, that *Agamemnon* and all the *Greeks* being separated from *Achilles*, as a Branch from its Trunk had no longer any Virtue, and were good for nothing but to be thrown away.

(d) His Scepter.] The Greek adds, adorn'd, studded with Nails of Gold. *Κροσσειος ἤλοις πεπαιμένον*. The Scepters of those Princes were a kind of Pike or Javelin, a long Batoon of Wood adorned with small Nails of Gold, and very often of Brass. Thus the

Scepter of King *Latinus*, in the Twelfth Book of the *Æneid*:
*Olim arbor, nunc artificis manus
 are decore includit.*

(e) His Voice was sweeter than the Golden Dews.] The Sweetness of Honey is a fortifying Sweetness. For Honey, *Hippocrates* affirms, is stronger than Wine; and, therefore, this Comparison is so frequent in Scripture. *David* says, of the Judgments of God, Sweeter also than Honey, and the Honey-Comb. *Dulciora super mel & favum*. *Psal.* xix. 10. And speaking of his Words; *Quam dulcia faucibus meis eloquia tua! Super mel ori meo*. How sweet are thy Words unto my Taste! yea, sweeter than Honey to my Mouth. *Psal.* cxxix. 103. This shews the Conformity of *Homer's* Style, with that of those Divine Poets.

Golden Dews, which Bees Draw from the fragrant Flowers, and from his Birth Two Ages full had roll'd; (f) and now the Third Added new Honours to his sacred Head. Then thus the rev'rend awful Sage began:

"Ye Gods! (g) What greater Woes can *Grecia* feel? What greater Joy for *Priam*, and his People, When they shall hear of these distemper'd Feuds Between the two chief Pillars of the *Greeks*? But hear my Voice, for I am much your Senior, And have convers'd with braver Men by far, Than Earth now bears, nor slighted they my Counsel. I never saw their Peers, nor ever shall: *Pirithous, Dryas, Theseus*, God-like Men. *Exadius, Ceneus*, God-like (h) *Polypheme*. These were the bravest Men the Earth e'er bore. (i) But if themselves were brave, brave too were those With whom they fought, (k) the *Centaur*s, Mountain Monsters;

(f) And now the Third added.] And this too was very far advanc'd; that is, he was 85 or 86 Years old, as I shall prove lower.

(g) What greater Woes can *Grecia* feel? What greater Joy for *Priam*?] This stroke of Eloquence is admirable. It has been so often imitated, that that alone makes its Elogium.

(h) *Polypheme*.] This was not *Polypheme* the Cyclops, but some Prince of the *Lapithæ*.

(i) But if themselves were brave, &c.] In Imitation of *Homer*, I have used the Epithet, *Brave*, three times in two Lines, as he does that of

καρτίῳ, thrice in two Verses. Upon which, *Eustathius* has made this judicious Remark, that *Homer* not finding a proper Epithet, than that of καρτίῳ, made no scruple to repeat it three times over; thereby giving his Discourse an Air of Simplicity and Nature, which Variety of Epithets does not. I wish our Writers had the Courage to learn from this Remark, and not rack themselves to avoid repeating the same Word twice in two Pages; a Nicety that may as well proceed from Weakness as Strength.

(k) The *Centaur*s, Mountain- Monsters.] *Homer* is you-

“ By whose Defeat they gain'd immortal Fame.
 “ With these I went, (l) when first I quitted
 “ Pylos, Far from my native Soil, to share their
 “ Danger. (m) I did my best, according to my
 “ Strength, To tread with them the noble
 “ Road to Glory. Yet these disdain'd not to
 “ be sway'd by me. (n) Young as I was, they

derfully exact throughout. He just before said Nestor had seen two Ages, and was now in the third; And it is easy to justify that, by what he says here, and to guess pretty near what Age he was of, at the End of the Trojan War. The War of the Lapithæ, against the Centaurs happened 55 or 56 Years before that of Troy. This Quarrel between Achilles and Agamemnon was in the tenth and last Year of the Trojan War. It was, therefore, 65 or 66 Years since Nestor fought against the Centaurs. He was then very young, but yet capable of giving Counsel; therefore, at least 20 Years of Age; by which it is evident, that he was within a little of seeing the End of the third Generation, and that he was aged 85 or 86 Years; for every Generation is 30 Years.

The Centaurs, Mountain-Monsters. The Greek says, Beasts, Monsters of the Mountains; alluding to the Fable, which represented the Centaurs half Men and half Horses; the Ground whereof was, that these Robbers, dwelling in the Mountains, were the first that mounted Sad-

dle-Horses. See Palaphatus upon this.

(l) When first I quitted Pylos.] There were three Cities of this Name in Peloponnesus; one in Elis upon the River Selleis, the other in Messenia, and the third between both, upon the River Amathus; this last was Nestor's Country.

(m) I did my best, according to my Strength.] Eustathius has very well observed in this Place, that the Word μάχεσθαι is instead of ἐπείκειν, ἐκινῶσθαι τὸ εἰς μάχην, contendere, to contend, to strive for Mastery, to emulate another, to endeavour to equal him in Trials of Skill. Nestor gives to understand, that his Courage was as good; but not having the Strength that Age is attended with, he had not the same Fortitude; his Modesty, upon that Article, is a good War-rant for what he says of his Prudence.

(n) Young as I was, they listen'd to my Counsel.] There is great Strength of Reasoning in this. The bravest of Men, says Nestor, followed my Counsel, when I was young: Now I am old, and

“ listen'd

"listen'd to my Voice: And they were Men,
 "with whom the proudest He, Now living,
 "durst not to have chang'd a Spear: Then
 "follow their Example, and be wise. You,
 "*Agamemnon*, tho' the first in Pow'r, Yet stretch
 "not your Prerogative too far, But let *Achilles*
 "still enjoy his Prize: Nor you, *Pelides*, with
 "the King contend; Nor strive to set your self
 "upon a Level: (o) For of all Kings that e'er
 "the Throne ascended, Or those whom *Jove*
 "has to that Honour rais'd, None ever, sure,
 "for Grandeur did surpass him. (p) Tho' you are
 "crown'd with a superior Valour, And are Di-
 "vinely born, his Power is larger; For he's a
 "Ruler over many Nations. Do you, *Atreides*,
 "calm your Indignation; Nor shall my Prayers
 "be wanting with *Achilles*, To sooth his Rage,
 "and conquer his Resentments."

consequently wiser, and you
 less valiant than those Men;
 you, therefore, are more obli-
 ged to listen to me. There is
 always in *Homer* more of Sense
 than Words. The Emperor
Augustus made good use of
 this Passage of *Homer*; for one
 Day, when the young Men
 murmur'd at some Decrees he
 made, he said to them: *Young*
Men, bearken to an old one, whom
old Men bearken'd to, when he
was young.

(o) For of all Kings that e'er
 the Throne ascended, or those
 whom *Jove* has to that Honour
 rais'd. Nestor adds these
 Words; Or those whom *Jove*

——— to distinguish rightful
 Kings from Usurpers; for the
 latter are not rais'd by *Jupiter*,
 nor do they deserve the Respect
 and Deference that is due to the
 others.

(p) Tho' you are crown'd with
 a superior Valour, and are Di-
 vinely born. *Homer*, in this
 Place, heightens the Character
 of Kings to Admiration, by
 shewing, That neither Birth
 nor Valour, nor, in a word,
 any thing whatever, can dis-
 pense with those who are
 their Subjects, from render-
 ing them that Respect and
 Obedience which they owe
 them.

While

“*Nestor* ! reply'd the King, thy Words are
 “wise, And full of Truth, but this Imperious
 “Man Wou'd lord it o'er us all ; and nothing
 “less Than Sov'reign Sway will please his haugh-
 “ty Soul. His Will's a Law, and we must all
 “obey. If the immortal Gods have giv'n him
 “strength, Have they too giv'n him Licence to
 “insult us ?”

Achilles, interrupting, thus reply'd : “I were
 “unworthy of the Name of Man, If I should
 “yield to Thee in any thing ; Command thy
 “Slaves ; for I disown thy Power : (q) And
 “will no more regard thy vile Command, But
 “hear me, and be mindful of my Words ; Tho'
 “by undoubted Right, the Woman's mine ;
 “Yet will I not by force of Arms defend her ;
 “Nor against Thee, nor any thou shalt send,
 “Since you who gave her me, do take her from
 “me. But setting that aside, thou shalt not
 “dare To finger the most trivial thing I have ;
 “Or, if thou wilt, go too and make a Tryal.
 “(r) That so the *Greeks* may know thy boasted

(q) *And will no more regard thy vile Command.*] *Enstatius* informs us, that it was reported by *Longinus*, that several Critics looked on this Verse 296, to be added, because the Phrase is entire, and ends very well at *ἐμοῦ*, in the preceding Verse, by applying the Verb *ἐπιτέλλω* in common with the beginning and ending thereof. But I very much doubt, whether *Longinus* was of their Opinion ; for this

Verse, 296, has a very good Effect. *Achilles* repeats the same Term *Agamemnon* had made use of.

(r) *That so the Greeks may know thy boasted Power.*] The Text, besides the Sense I have followed, may likewise admit of this other, *That those Cowards whose Mouths are stop'd by Fear, may see there is a Man capable of resisting thee.*

" Power As thy Blood drips from my discolour'd
" Spear."

Now from th' Assembly they disperse abroad ;
Achilles with *Menetius*' Son, *Patroclus*, To his
Pavilion march'd with angry Paces, Mean while,
Atrides issu'd his Command To fit a Vessel out
with twenty Oars, Stow'd with Oblations : He
with solemn Pomp, Conducted fair *Chryseis* to
the Shore ; And to *Ulysses* gave the Beauteous
Charge. Then to the Winds the Crew unfurl'd
the Sails, And the Ship bounded o'er the foam-
ing Waves.

Now (s) *Agamemnon* gave again Command To
purify the Host : With eager Speed They purg'd
themselves : (t) and cast into the Sea The Expi-
ations : and along the Shore Offer'd to *Phœbus*,
the far-shooting God, Most perfect Hecatombs

(s) *Agamemnon gave Com-
mand to purify the Host.*] This
Passage seems to me to be
worth Observation. No-body
had sinn'd but the King, in
misusing *Apollo's* Priest ; for
the Army would have paid
him the Respect due to his
Character, and have honoured
the God in his Minister ; and
yet he orders the whole Army
to purify themselves for an
Offence, which none but him-
self was guilty of. How hap-
pens this ? *Homer* was ap-
prised of this great Truth,
That God frequently punishes
Kings, by punishing their
People ; and, that therefore
the People ought, on their
part, to endeavour to disarm
his Wrath, to avert those

Evils they see themselves
threatned with. Sacred Hi-
story is full of these Exam-
ples.

(t) *And cast into the Sea
the Expiations.*] They washed
themselves in the Sea, and
therein threw all the *Piacula* ;
that is to say, all the Things
with which they had purged
or purified themselves. The
Greek Word *λύματα* signifies
Filth, Off-scourings, and *κα-
θάρματα* the *Piacula*, which,
according to Custom, were
thrown either into the Sea,
or some deep Pit. See the
Remarks of *Mr. Dacier* upon
the *Electra* of *Sophocles*, Page
439.

of Bulls and Goats; The fav'ry Vapour of the Victims fat Mounted to Heav'n in rolling Sheets of Smoak.

While thus the Army was employ'd, *Atrides* Persists to execute his vow'd Revenge, *Talthybius* and *Eurybates* he calls, Who ever waited near his royal Person, The ready Messengers of his Designs. To whom the King, "Hast to "*Achilles*' Tent, And take the fair *Briseis* from "his Arms; If he refuses, let him know, (u) *Atrides* Will force her thence, with a superior "Pow'r Of Men in Arms: and that will sting "his Soul With double Poison, and increase his "Fury."

The Heralds, griev'd to bear so harsh a Message, Strait took their way along the Ocean's Shores, Tow'rd the *Theſſalian* Quarters; there they found *Achilles* at the Door of the Pavilion; Who lifting up his gloomy Eyes, grew sad, And told his Breast the Sorrows of their Summons. They, seiz'd with Trembling, with profound Respect Stop'd; nor advanc'd to speak th'Ungrate-

(u) *Atrides* will force him thence with a superior Pow'r of Men in Arms.] It is in the Greek, I will come, and take her myself with many; upon which some of the Ancients were of Opinion, that *Agamemnon* threaten'd *Achilles* to go and take *Briseis*, and with her many other Things, to shew *Achilles*, that he laugh'd at, and despised his Threats. But that Construction seems to me to be unworthy of him; nor do I think the Greek Expression can bear

it. *Agamemnon* has no thought at all of pillaging *Achilles*; he was only for supplying the Place of *Chryseis*, and says, that if *Achilles* refuses *Briseis* to his Heralds, he will go and take her himself with his Soldiers, which would be a greater Affront to *Achilles*. And indeed, it was less dishonourable to *Achilles* to surrender *Briseis* to the Heralds, than to the Soldiers; a Hero yields to Religion, but not to Force.

ful Story. *Achilles* to dispel their rising Fears,
 Thus spoke with Accent mild, and Look serene;
 “(w) Welcome, ye sacred Ministers of Gods!
 “Ye Holy Officers of Men, draw near! You
 “are not guilty of the Wrong I bear; I only
 “blame your Tyrant *Agamemnon*: Who sent
 “you, I suppose, to fetch *Briseis*.” Then turning
 to *Patroclus*, gave Command To bring *Briseis*
 forth; and thus again Spoke to the Heralds;
 “Witness ye for me Before the Gods and your
 “Ungrateful Master; I never more will my

(w) *Welcome ye sacred Ministers of Gods! Ye Holy Officers of Men.*] It's wonderful to observe, how artfully *Homer* gives to *Achilles* all the Qualities that can stand with the Essence of his Character. He receives the Heralds with great Mildness, not only because he had before said, he would not take Arms against any that should come from *Agamemnon*, but likewise because he is not so fiery and unreasonable, as not to be sensible of the Respect due to the Heralds, who were holy, by virtue of their Ministry, and who were, besides, Persons of high Birth. It is likewise worth while to observe the Decorum, which *Homer* keeps, in not making those Heralds say any thing. Wise Men always prefer rational Silence, before unseasonable Speaking. These Heralds say nothing at all to *Achilles*; What could they have said? They could not tell him, they were loth

to execute their Orders; for, not to mention that this would have been a dishonouring of *Agamemnon*, the Thing itself would have looked like a slavish Piece of Flattery proceeding from Cowardice. Neither ought they to have said bluntly what *Agamemnon* bade them; that might have provoked the Anger of that impatient Man, and thereby have rendered their Errand fruitless. This Decorum saves all: *Achilles* is satisfied with their Respect; every thing passes to their Wish, and there happens nothing to disorder the Oeconomy of the Poem, or to precipitate the Catastrophe. *Homer* is never wanting in these Decorums. *Briseis* likewise is silent at her Departure, and *Chryses* receives his Daughter without speaking so much as a Word. This made the Ancients say, that *Homer* is no less admirable when he makes his Actors keep silence, than when he makes them speak.

“ Assistance

" Assistance lend, When Dangers rise, to drive
 " away the Storm: Surely the Gods infatuate
 " his Mind; His Eyes are blinded to his People's
 " Good: And all things, but his own pernicious
 " Views. (x) He knows not how to judge of fu-
 " ture Things By what is past: (y) 'twill be no
 " easy Task, to teach the *Greeks* to bear the
 " Shock of War Without Destruction, in th'
 " assaulted Navy."

Mean while *Patroclus* brought the weeping
 Pair; And to the Heralds gave the beauteous
 Captive: They backward held their way along
 the Shore; (z) But she oft turn'd her overflow-
 ing Eyes: And frequent Sighs burst from her
 heaving Breasts.

(a) *Achilles* then wept with indignant Sorrows;

(x) *He knows not how to judge of future Things by what is past.*] This is the Character of a Bad King indeed: the Past is a useless Lesson to him, and serves him in no stead for the future. *Agamemnon* had a hundred times seen, that *Achilles* was the only Bulwark of the *Greeks*, and had saved them from the Hands of the *Trojans*, and yet *Achilles* is the only Man he provokes.

(y) *'Twill be no easy Task, to teach the Greeks to bear the Shock, &c.*] *Achilles* expresses himself in this Place a little obscurely, on purpose; for he means that *Agamemnon* would find it hard to put the *Greeks* in a Condition of resisting the *Trojans*, who would come to attack them even in their Ships.

(z) *But she, &c.*] The Greek says, the Wife, γυνή. *Eustathius* observes, that *Homer* in this Place industriously uses the Word Wife, as a venerable Name, which increases Compassion, by presenting the Idea of a Wife torn from her Husband. But this could not be perceived in a Translation.

(a) *Achilles wept with indignant Sorrows.*] Those who are shocked at *Achilles's* Tears, are very far from knowing Nature; for I will be bold to say, that there are none so easy to shed Tears as true Heroes; and this was what gave occasion to the Proverb, *αγαθὸς δ' ἀπιδάκρυτος ἀνδρὲς*, The Good weep at Will. This is so true, that all the greatest Men of the World have wept. The *Ajax* of *Sophocles*, indeed, does not

Stole from the View of Friends, and stung with
 Cares, His Hands out stretch'd, and fix'd his gush-
 ing Eyes, From the waste Shores, upon the flowing
 Plains: And thus to *Thetis* breath'd his inward
 Pains; " Since you bestow'd a narrow Span of
 " Life, *Jove* ought at least to make it full of
 " Honour: But far from granting me the least
 " Distinction, He suffers *Agamemnon* to insult
 " me. (b) The Prize the *Greeks* had given to

weep in his greatest Afflictions, because he is mad. But tho' Tears are by no means unbecoming a Hero; yet the haughty indignant *Achilles* ought to think them so; and therefore, *Homer* does not forget to tell us, that he wept at a distance from his Companions, by whom he did not care to be seen. But how comes it, that *Agamemnon*, who is so fond of *Chryseis*, and who publicly declared, that he valued her above his Wife Queen *Clytemnestra*, yet sends her back to her Father, and leads her himself to the Ship, without weeping, or giving the least Symptom of the Passion that devours him? And yet *Achilles*, who is not fond of *Briseis*, has no sooner resigned her to the Heralds, but he dissolves in Tears? The Reason, in my Apprehension, is easily found, and does Honour to *Homer*. *Agamemnon* voluntarily gives up his Captive; he sacrifices her to the Welfare of his People: Tears would have been unworthy of a great King; but *Achilles* parts with *Briseis* in

his own Despight. It is not Love, but Indignation, which extorts from him those Tears. This Hero is very different from *Pbaltiel*, whose History we read in the second Book of *Kings*. *David* having ordered *Ish-Bosheth*, the Son of *Saul*, to send him back his Wife *Michal*, who had been taken from him to be carried to *Pbaltiel*, *Ish-Bosheth* dispatched Messengers to fetch her from the House of that second Husband; who, penetrated with Love, followed her as far as he could, with Eyes drowned in Tears. *Misit ergo Ish-Bosheth, & tulit eam à viro suo Pbaltiel, filio Laish; sequebaturque eam vir suus plorans . . . 2 King iii. 15.* *Achilles* weeps, but does not follow her.

(b) The Prize the *Greeks* had given to my Merit. These Words prove, that *Achilles* wept not because a Mistress was taken from him, for he is not amorous; but because the Reward of his Valour was taken from him; for he is ambitious and haughty. And this is the Difference between
 " my

" my Merit, That Prince, to shew his arbitrary
 " Power, Has taken from me, and enjoys the
 " Wrong."

From the deep Caverns of the Sea, the God-
 des, Plac'd by old *Nereus*' Side, heard her Son's
 Voice: Strait like a Mist, emerging from the
 Waves, She rose confess'd, (c) and sat her by
 his Side; Stretch'd forth her Hand, and calm'd
 his weeping Anguish. " Why dost thou weep,
 " my Son; (she cry'd) Oh say, What Pain has
 " overwhelm'd thy mourning Breast, That I
 " may bear a part in thy Distress."

Achilles, fetching a deep Sigh, reply'd: " You
 " know the Cause: why then should I repeat
 " it? *Eetion*'s sacred City, wealthy *Thebes* Fell
 " by the Fury of the *Grecian* Arms, Hither the
 " Spoils of War were brought and here, Shar'd
 " equally by those that bore the Danger: *Chry-*
 " *seis* was reserv'd for *Atreus*' Son (d) *Chryses*, the

Agamemnon and *Achilles*. *Agamemnon* is troubled to part
 with *Chryseis*, because he loves
 her; and he praises her Beau-
 ty in speaking of her to the
 Greeks: *Achilles* is not trou-
 bled at losing *Briseis*, other-
 wise than as it is a Mark of
 Contempt put upon him;
 and therefore, he continually
 insists upon that, and never
 mentions his Captive's Beau-
 ty. A due Regard ought to
 be had to the Difference of
 these two Characters. *Achilles* is
 the Hero of the Poem, and
 not *Agamemnon*. An amorous
 Hero would have been ridicu-
 lous.

(c) And set her by his Side,
 &c.] This Image of *Thetis*

comforting her Son *Achilles*,
 is full of Tenderness. Thus,
 Holy Scripture, wherein Na-
 ture is so admirably painted,
 draws from this Image a Com-
 parison to express the liveliest
 Compassion, and the greatest
 Tenderness: For, God says
 himself to his People, *quomo-
 do si quem mater consoletur, ita
 ego consolabor vos. As one whom
 his Mother comforteth, so will
 I comfort you, Isa. lxi.*
 27.

(d) *Chryses*, Father of the
 Captive Fair.] Here is a Re-
 capitulation consisting of two
 Parts; the first, which can-
 not be abridged, is conceived
 in the very same Terms as be-
 fore, and thereby *Homer* shews,

“ Father of the Captive Fair, And *Phæbus*’ Priest
 “ came to the *Grecian* Ships, With splendid Pre-
 “ sents for his Daughter’s Ransom : And hold-
 “ ing in his hands the sacred Chaplets, And
 “ golden Scepter of the awful God, In humble
 “ manner all the *Greeks* address’d ; But chiefly
 “ to the valiant Sons of *Atræus*, The venera-
 “ ble Suppliant made his Pray’r. With Shouts,
 “ and Murmurs of Applause the *Greeks* Express’d
 “ their Rev’rence for *Apollo*’s Priest, And Appro-
 “ bation of the dazzling Ransom. Not so *Atrides*,
 “ who with gloomy Eyes Spoke Discontent-
 “ ment at the Sage’s Suit ; And sent him back
 “ with Threats and sharp Insultings. Swelling
 “ with Grief, the good old Man retir’d ; And
 “ to *Apollo*, the far-shooting God, In Bitterness
 “ of Soul, prefer’d his Pray’r : The God was
 “ pleas’d to hear his fav’rite Servant, And
 “ granted his Request, sent his dire Shafts A-
 “ mong the *Greeks*, and heaps on heaps lay dead.
 “ Then rev’rend *Calchas*, an enlighten’d *Au-*
 “ *gur*, Declar’d to us the Pleasure of the God ;
 “ When I, who was the first that dar’d to speak,
 “ Did strait propose the God should be appeas’d.
 “ At this, *Atrides* in a Fury rose, Thund’ring out
 “ Threats, which since have ta’en effect. Thus
 “ being oblig’d to send away *Chryseis*, With ho-
 “ ly Victims for the angry God ; The Heralds
 “ came to take away my Prize. *Briseis*, whom

that a Poet and an Orator may
 very well repeat the same things
 in the same Terms, without be-
 ing blamed ; and that these Re-
 petitions, which now-a-days
 seem so nauseous to Spirits too
 nice, or rather too restless, are
 very rational ; for there is no-

thing more ridiculous, than un-
 necessarily to change what has
 been once well said. The se-
 cond Part is not so ; *Homer* on-
 ly sums up the principal Points,
 and this is the true Model to be
 followed.

“ by

" by Suffrage of the *Greeks*, I held, in recom-
 " pence of Fields well fought, And Life so oft
 " expos'd. But be thou pleas'd, If in thy Pow'r
 " it lies, to help thy Son ; And do him Right,
 " ascend the Skies, O Goddess ; And if thou
 " ever was't of use to *Jove*, In Word or Deed,
 " recal it to his Mind, And urge it as the Merit
 " of thy Pray'r. (e) For I have often in my Father's
 " Palace Heard you with Pride repeat, how you
 " alone, Of all th'immortal Powers, preserv'd
 " his Throne From the Designs of the combining
 " Gods. (f) When *Juno*, *Pallas*, and his Brother
 " *Neptune* conspir'd to bind him, you with time-
 " ly Aid, Freed him from Chains, and quash'd
 " that bold Design, By bringing to *Olympus*
 " Height, the Giant Fam'd for his Hundred

(e) For I have often in my
 Father's Palace, &c.] Eu-
 statbius here makes a Remark,
 which I shall take notice of,
 for fear some body should ac-
 cuse me of having suppress'd it,
 because it makes against my
 own Sex. He says, *Homer*
 gives in this Place a good De-
 scription of the ordinary Tem-
 per of Women : When they
 happen to do a good Deed,
 they are perpetually talking
 of it, and never give over
 boasting, because it is what
 they very rarely do,; and this
 is not ridiculous in *them*, tho'
 it would be very much so in a
 Man, who ought never to
 pride himself in one good
 Action only. And therefore,

Aristophanes makes such a Jest
 of *Cleon*, who did nothing
 but brag of his fortunate En-
 terprize against *Pylos*. This
 Observation of the good Arch-
 bishop of *Thessalonica*, is not
 without a Moral, which may
 be of some use.

(f) When *Juno*, *Pallas*, and
 his Brother *Neptune*, &c.]
Homer speaks here of *Jupiter*,
 as of a King, that had been at-
 tempted to be dethroned ; and
 for the Justification of these
 sort of Tales, which ought
 to be considered as Points of
 the Pagan Theology, you need
 only see the Remarks upon
 the 26th Chap. of *Aristotle's*
Poetica, p. 434, 435.

" Hands, tremendous Sight ! (g) (Call'd *Briareus*
 " in Heav'n, on Earth *Ægeon*.) (b) Who, far
 " surpassing ev'n his Sire in Strength, Sat by
 " the Side of thund'ring *Jove*, and look'd So
 " fierce and terrible, the frightned Gods Re-
 " nounced their Enterprize. Remind him now
 " Of these thy Services ; embrace his Knees ;
 " Try ev'ry Art to win him o'er to *Troy* : And
 " that the *Greeks*, by his permissive Will, Be
 " driven to their Ships with mighty Slaughter :
 " (i) That thus, distress'd, forlorn, they may en-
 " joy And reap the Comforts of their goodly
 " King : And he the mighty far-commanding
 " Hero May see his Error in despising me.
 " Alas, my Son ! (cry'd *Thetis* bath'd in Tears)
 " Why did I breed thee, since so ill a Pla-

(g) Called *Briareus* in Heav'n,
 on Earth *Ægeon*.] *Homer*
 feigns the Difference of
 Names, first, to let us see,
 that a Poet ought to be in-
 structed in every thing - that
 is both in Heaven and upon
 Earth ; and likewise to teach
 us, that Men, having but ve-
 ry imperfect Notions of the
 Things of Nature, and Ideas
 oftentimes very opposite to
 what they are in Reality, and
 in the Oeconomy of God, are
 apt to give them Names, which
 are not their Names. There
 are none but the Gods, who
 give them their true Names,
 and who call them by what they
 are.

(b) Who, far surpassing even
 his Sire in Strength.] *Neptu-*
ne was his Father. Now

Neptune has so much Strength,
 that he shakes even the Foun-
 dations of the Earth. No
 wonder, then, if a Giant
 stronger than that God struck
 such a Terror upon the Immo-
 rtals.

(i) That thus, distress'd, for-
 lorn, they may enjoy, &c.]
 The Greek says simply, that
 they may enjoy their King :
 A very nervous and beautiful
 Expression, Good Kings bear
 good Fruit, and Bad Kings
 bad ; and the People are fed
 with the one or the other :
 And this gave Occasion to
 the Expression, That they may
 enjoy their King ; as much as
 to say, that they may all par-
 take in the Misfortune of ha-
 ving so wicked a King set o-
 ver them.

"net Shone at thy luckless Birth. Oh! wert
 "thou safe And easy in thy Ships, remote from
 "War, Since thou so short a Period must en-
 "joy; Not only short, but full of Sorrow too.
 "Ah, wretched me! Why did I bring thee forth?
 "Yer will I go to high *Olympus*' Hall; And urge
 "the Ruler of the Gods and Men, By ev'ry
 "Motive likely to prevail. Mean time, my Son,
 "remain thou in thy Ships; And shewing thy
 "Resentment to the *Greeks*, Abstain from Battle,
 "ev'n in Thought forbear: For yesterday *Jove*
 "(k) tow'rd's the Ocean went To banquet (l)
 "with the pious *Æthiopians*, (m) Attended by
 "the whole Celestial Train, Twelve Days they

(k) Towards the Ocean.] This must be understood of the Southern Ocean. See *Strabo*, Lib I.

(l) With the pious *Æthiopians*.] *Homer* calls the *Æthiopians* ἀμύμονας, blameless, irreproachable, irreprehensible, upon Account of their Justice, and the Innocency and Simplicity of their Manners. These Qualities are conspicuous in the Answer their King made to the Ambassadors of *Cambyses*, in the third Book of *Herodotus*; and 'twas these same Qualities, which gave Occasion to this Fiction, That *Jupiter*, and all the other Gods were gone to banquet with those People; for God visits none but the Virtuous and the Just.

(m) Attended by the whole Celestial Train, Twelve Days they revel there.] This Fiction is

grounded upon the Piety and Justice of the *Æthiopians*, as I observed before; but it has likewise an Historical Foundation, which refers to the first; for it is written by the Ancients, that in *Diospolis*, that is to say, in the City of *Jupiter*, there was a very great Temple, whither the *Æthiopians* went every Year at a certain Season, and took the Statue of *Jupiter*, and those of the other Gods, and carried them in Procession all round *Lybia*, and made great Feastings for twelve Days. This is what *Homer* means by the Journey, which *Jupiter*, and the other Gods took into *Æthiopia*. And from this Notion arose in *Greece* the Custom of spreading Tables in the Temples, before the Statues of the Gods. A Custom which passed to the Ro-

“revel there, and when return’d (n) I’ll to his
 “Palace, throw me at his Feet; Embrace his
 “Knees, and hope for good Success.”

This said, she vanish’d from *Achilles’* Sight;
 And left him rack’d with Thoughts of lost *Briseis*:
 And stung with quick Resentment of th’ Affront.
 (o) Mean time *Ulysses* with the sacred Victims,
 And Captive Fair arriv’d at *Chrysa’s* Shores.

mans, who likewise had their
Leſtiffernia, and their *Pulvi-*
naria.

(n) I’ll to his Palace, throw
 me at his Feet.] The Greek
 has it, I shall immediately go
 to the Brazen Palace of Ju-
 piter ----- Διός παρὶ χαλ-
 κούσας δῶ. This Epithet,
 which *Homer* often applies to
 Heaven, did, ’tis probable, lead
 certain Philosophers to believe
 the Heavens to be of solid
 Matter. *Aristotle* was of this
 Opinion, and has drawn after
 him several very learned Men in
 other Respects. But *Homer*
 by this Epithet intended, not
 the Solidity of the Matter,
 but its Stability. For, the
 Ancients believed the Heavens
 to be immoveable, and the
 Holy Writers seem to be of
 this Opinion, that the Heavens
 were of a fluid Substance, and
 yet stable.

(o) Mean time *Ulysses*, with
 the sacred Victims, and Captiv’d
 Fair arriv’d at *Chrysa’s* Shores.]
Homer is so exact a Geogra-
 pher, that he not only sets
 down the Distance of the Places
 he mentions, but likewise de-
 scribes them so, as that their
 Situation may be certainly

known. Here we see, that this
Chrysa was not distant above
 a Day’s Journey from the Port
Ulysses set out from; since *U-*
lysses arrived the same Day soon
 enough to make a great Sacrifice,
 to sit a considerable time
 at Table, and to have full
 Opportunity to sing Hymns
 to *Apollo*, before the Sun was
 set: Therefore *Chrysa* could
 not be above six or seven hun-
 dred *Stadia* (Furlongs) from
 the Port, as *Strabo* has ob-
 served. Now, we reckon a
 thousand or twelve hundred
Stadia for a Day’s Journey.
 As for the Situation, we see,
 that at this *Chrysa* there was
 a Port, and near it a Temple
 sacred to *Apollo*. This Re-
 mark was necessary to prevent
 such Readers as are curious in
 Geography; from following
 the Mistake of some Anci-
 ents, who, being unacquaint-
 ed with old History, thought
 that *Homer* spoke of another
Chrysa, which was near *Ha-*
maxita; for this latter had
 neither Port nor Temple, nor
 was it built till a long time
 after the *Trojan War*. See *Stra-*
bo, Lib. 13.

The Sails are furl'd, and down the Mast is drawn :
 Then taking to their Oars, they gain the Strand,
 And having cast their Anchors, tye the Ship
 With Cables to the Shore ; they disembarque ;
 And bring the Victims forth : *Ulysses* leads
Chryseis to *Apollo's* Sacred Altar ; Resigning there
 his Charge to her dear Father : And in these
 Terms accosts the Holy Priest ! " I from the
 " King of Men, O *Chryses*, come To render you
 " your Daughter to your Arms : And offer Sa-
 " crifices for the *Greeks*, That nothing may be
 " wanting on our parts, 'T'atone the God, that
 " has so sore chastis'd us." This said, he gave
 her into *Chryseis'* Hand, (p) Who with a Flood
 of Joy receiv'd his Daughter : The Victims strait,
 in comely Order rang'd, Did in a Circle round
 the Altar stand. The *Greeks*, with washen
 Hands, (q) prepare the Barley ; Whilst *Chryses*,
 lifting up his Arms to Heav'n, With a rais'd Voice
 pray'd thus in their behalf.

" God, with the Silver Bow ! vouchsafe
 " thine Ear : Thou, who sam'd *Cilla* do'st pro-
 " tect, and *Chrysa* ; Whom *Tenedos* obeys ; oh !
 " now again Hear him, whom thou before was't
 " pleas'd to hear. Thou once hast honour'd me,
 " and taken Vengeance Upon the *Greeks*, for
 " injuring thy Servant ; Now likewise, let my

(p) *Who with a Flood of Joy*
receiv'd his Daughter.] *Chryses*
 receiv'd her, without saying a
 single Word to *Ulysses* ; for
 what could he have said, know-
 ing that *Agamemnon* sent her
 against his Will.

(q) *Prepare the Barley.*] The
 first thing they did, after the
 Victim was at the Foot of the
 Altar, before they slew it, they
 sprinkled upon its Head about
 a Handful of Barley parched
 with Salt.

" Pray'r

"Pray'r successful prove, And cease the dread-
ful Plague which so afflicts them."

Thus pray'd the Sire, and *Phœbus* heard his
Suit; The others likewise pray'd in solemn Form:
Then casting sacred Barley on the Victims, And
(r) turning back their Necks towards the Skies,
(s) They slew and flea'd them in a solemn Form.
The Thighs cut off, (t) were wrapt in double Fat;
(u) Collops of other Parts were skewr'd upon

(r) *Turning back their Necks towards the Skies.*] As they always did to the Victims, which they sacrificed to the Celestial Gods.

(s) *They slew and flea'd them.*] I do not know the Reason why he, who translated *Homer* before me, left out the whole Description of this Sacrifice, of which he has not so much as spoke a Word: Perhaps, he thought it would dishonour his Translation. I am far from thinking so. I am of Opinion, there is nothing which one ought more religiously to translate, than what concerns the Customs and Ceremonies of the Ancients; they ought to be preserved in all their Simplicity: For it often happens, that what one takes at first for a thing of small Consequence, is however very considerable, as may be seen by this single Passage; the Sacrifice which *Homer* here describes as one of the principal Ceremonies of the Pagan Religion, is perfectly conformable, in several Things, to the Sacrifices which God himself required

of his People. The Sons of *Aaron* flea'd the Victims, cut all their Members in pieces, laid the Wood upon the Altar, kindled the Fire upon it, offered for a Burnt-Offering some Parts of these Victims, with the Pieces which they had cut off, and covered the whole with Fat; for all the Fat belonged to God. You need only read the first and second Chapters of *Leviticus*.

(t) *Were wrapt in double Fat.*] We just now shewed, that all the Fat of the Victims belonged to God. The Pagans took this from the *Hebrews*; and in their Sacrifices, they burnt all the Fat in which the Thighs were wrapt, as the most considerable Part of the Victim; and they wrapt them in a double Caul of Fat, that the Thighs might burn more easily; for they had a Superstition concerning that: If a Thigh fell out of its Caul of Fat, they thought the Sacrifice was inauspicious. Therefore *Ἀπρυχὰ τοῖς σπυρίσιν*, signifies here, *wrapping them in double Fat*.

(u) *Collops of other Parts*
them;

them; The Priest himself apply'd them to the Fire; And on them pour'd the Wine in holy Streams. Near him the Boys attended (w) with their Spits: After the Fire had quite consum'd the Thighs; And when they'd eaten of the sacred Entrails, They cut the rest in Pieces o'er the Flames, Roasting each Piece, then down they sat to feast. (x) Each was contented with

were skewer'd upon them.] *ῥαβήρειν*, signifies properly, to take a little Piece of each Part of the Victim, and to put it, instead of the Whole, into this double Caul of Fat, which wraps up the Thighs. And by virtue of these little Pieces, which were as a kind of *Primitia*, all the Members from whence these Pieces were cut, might be eaten by the Assembly.

(w) *With their Spits.*] These were not Turning-spits; for it does not appear, that in Homer's Time this way of roasting Meat was known; they were Spits to be laid on the Coals; a sort of Gridirons.

(x) *Each was contented with th'allotted Share.*] The Ancients gave each Man his Portion separately; and this is what is called *δαιτήρα ἕκαστον*, an equal Feast, because the Portions were so. Homer expresses himself so clearly in this Passage, that I wonder the Signification of the Word has been disputed; there being no room for the least Doubt. The Ancients did not eat as we do; that is to say, they

did not serve the Meat in Dishes, from whence each took where he liked, or from whence the Master of the Feast served each at several times; but as soon as the Meat was served in, each had his Portion set before him with the greatest Equality possible. By this, Men were put in mind, that Equality, being the strongest Band to unite Cities and People, was also very necessary to unite Guests at the Table. Those who cut the Parts, were not Officers or Carvers, but the Masters of the House themselves, Princes and Kings. At *Sparta*, those who performed this Function, were the *Polemarchi*, or Generals of the Army, who were out of their Post; *Lyfander* did it in *Asia*, under King *Agessilaus*. This Distribution, by keeping the ancient Simplicity and Frugality, gave Opportunity also to honour those who had deserved well of the Publick; for then they either gave them a double Part; or cut them a Slice of the best. But as *Luxury*, *Superfluity*, and *Niceness*, were introduced,

th'al-

th' allotted Share ; And when they grew with
th' hallow'd Cheer replete, The Urns were fill'd
with Wine : Th' attending Boys To all the Com-
pany dealt round the Bowl. After the first Li-
bations to the Gods, The Remnant of the Day
was spent in Joy, And singing holy *Pæans* to *A-*
pollo: (y) Nor were their Hymns ungrateful to
the God.

Now when the Sun withdrew his sacred Beams,
And Shades arose, the Promise of the Night ;
The *Greeks* return'd, and rested on the Decks.
The next Day, when the Rosy-finger'd Morn
Began to paint the Mountain-Tops, they woke,
And set all hands at work to put to Sea. *Apollo*
had prepar'd a prosperous Wind ; The Mast was
rear'd, and ev'ry Sail was spread ; And soon the
lessening Shore was out of Sight : Spobning
before the Wind, the Vessel runs, And cuts the
foamy Weaves that lash its Sides.

Soon did they reach the *Grecian* Camp, and
haul'd The Ship on Shore, and laid it upon Rol-
lers ; Then all dispers'd, each to his proper Sta-
tion.

Mean time the God-like Son of *Peleus* sat,
Retir'd within his Ship, indulging Sorrow :

this Custom of Portions ceas'd ;
for, as *Plutarch* says, How
could Pasties, Tarts, Ragoufts,
Sauces, and all the other Deli-
cacies which Luxury hath in-
vented, be equally divided ?
They were only continued in
Sacrifices and publick Feasts ;
a great Proof, that they were
persuaded, this Partition kept
up Temperance and Frugality.

But the greatest Proof of the

Wisdom of this Portioning, is,
that our religious Communities
retain the same Practice, for they
have found the Necessity of it.

(y) Nor were their Hymns un-
grateful to the God.] *Homer* e-
very where teaches, that God
takes a Pleasure in the Piety of
Men, and that he is rejoiced to
see the Homage, which they
render him to obtain his Blessing,
or appease his Wrath.

Nor

(z) Nor ever now to those Assemblies went,
Where Men acquire such Glory by their Coun-
fels; Nor join'd his Aid in Fight; but sat, con-
sum'd, With deadly Rage, to inward Grief a Prey,
(a) And fighting after loud Alarms and Combats.

Twelve Days were gone, when from the Ocea-
n's Waves, *Jove* reascended to the blest Abodes;
Follow'd by all the Gods, a glorious Train!
When *Thetis*, who remember'd well her Promise,
Left at the Break of Day the deep Abyfs; And
mounted up to Heav'n's Eternal Seats. There on
the highest Point of high *Olympus*, She found
Saturnian Jove at proper Distance From all the
other Powers of Heav'n withdrawn. She threw
herself before his awful Presence, With her Left
Hand embrac'd his sacred Knees, (b) Her Right

(z) Nor ever now to those
Assemblies went, where Men ac-
quire such Glory.] This is a
thing which seems to me re-
markable. Homer gives no Epi-
thet to Battle, but gives a ve-
ry honourable one to *Senates*,
by calling them *κνδίαισιρας*,
which render Men illustrious.
This great Poet therefore, pre-
fers the Reputation, which is
acquired in Assemblies, and
Councils, to that which is ac-
quired by Fighting; and this
Preference seems to me very
just. Man is only considera-
ble by his Understanding;
without this, all his Courage
and Strength are useless; he is
a heavy Machine, which wants
its principal Spring.

(a) And fighting after loud
Alarms.] *Achilles*, to gratify
his Revenge, deprives himself

of the Thing that is most dear
to him. Homer does not suffer
us to lose a Moment's Sight
of the Valour of that Prince;
he extols it by the most re-
markable Strokes, and gives a
marvellous Idea of it.

(b) Her Right upon his re-
verend Beard.] This was the
ancient manner of saluting and
petitioning. You may see
Examples of it in the second
Book of *Kings*, Chap. xx. 9.
We read, that *Joab* seeming
to salute *Amasa*, takes him by
the Chin. *Dixit itaque Joab*
ad Amasam, salve, mi frater,
& tenuit manu dextera men-
tum Amasæ, quasi osculans eum.
And *Joab* said to *Amasa*, Art
thou in Health, my Brother?
And *Joab* took *Amasa* by the
Beard with his right Hand to
kiss him.

upon

upon his rev'rend Beard ; and thus Prefer'd her
 Suit : " Sire of the Gods and Men ! If, or in Deed
 " or Word, I ever pleas'd thee, If e'er my Ser-
 " vices Acceptance found ; Hear, I conjure thee,
 " my Request, and grant it ! Since of all Heroes,
 " my lov'd Son is he (c) Whose Life is scant'd
 " in too narrow Limits, Fill the short Measure of
 " his Days with Honour. The Son of *Atræus* has,
 " with foul Disgrace, Stain'd his pure Fame ;
 " and adding wrong to wrong, Has dispossest'd
 " him of his rightful Prize, With which the
 " *Greeks* had recompenc'd his Valour. But thou,
 " whose Providence extends o'er all, Exert thy
 " Justice, and espouse his Cause ; Give Vict'ry
 " to the *Trojans* for a while, Till *Greece* make
 " high Amends for this Affront, And with aug-
 " mented Honours buy his Pardon."

She spoke, but thoughtful *Jove* made no Re-
 ply : Silent he sat ; but *Thetis* kept her Hold,
 And pressing him with stricter Ardour, said :
 " Either refuse or grant me my Request ; What
 " can *Jove* fear ? Then plainly let me know,
 " That I, of all the Gods, am honour'd least."

The God, who darts the Thunder, thus re-
 ply'd ; But first he sigh'd profoundly from his
 Breast : (d) " Know'st thou what Mischief thou art

(c) *Whose Life is scant'd in too narrow Limits.* That was not true ; there were a great many Heroes shorter-lived than *Achilles*. But what *Thetis* does here, is what *We* do every Day : The Misfortunes of other People affect us but little ; we always think, that the Evils which happen to ourselves, are

greater and more singular than those which happen to our Neighbours.

(d) *Know'st thou what Mischief thou art going to make.* *Homer* describes, in this Place, under the Names of the Gods, the Disorders and Broils which often happen in the Houses of Princes.

" going

" going to make, By thus obliging me to anger
 " *Juno*? Who will not fail to teaze me with her
 " Brawling; And din my Ear with her licentious
 " Tongue: Ev'n in the Presence of the Gods, she
 " raves. Already I'm reproach'd with fav'ring *Troy*
 " And often she upbraids my partial Pow'r. But
 " hasten hence, lest she should see thee here;
 " (e) And leave the Care of thy Request to me:
 " And that thou may'st not doubt of what I
 " promise, I will confirm it to thee (f) with a
 " Nod, The surest Seal among th' immortal
 " Gods, With which I ratify the Grants I make.
 " Whate'er this Sanction of the Head enacts,
 " (g) It not deceives; nor is to be recall'd:
 " Nor does it ever fail to come to pass."

This said, (h) with his black Brows he
 dreadful nodded: Th' Ambrosial Locks of
 his immortal Head Were strongly shook, and

(e) *And leave the Care of thy Request to me.* Homer teaches, that no domestick Reason shou'd hinder us from making our Benefactors that Acknowledgment which is due for the Services we have received from them.

(f) *With a Nod, the surest Seal.* 'Tis plain from hence, that *Homer* knew this Truth, That the Head is the Seat of Reason; and teaches thereby, that whatever the Head has approved of, ought to be immutable; that neither Equivocations, nor Reservations, nor Restrictions, ought to dispense with our Promise.

(g) *It not deceives; nor is*

to be recall'd, nor does it ever fail to come to pass.] *Homer* here puts together the three Causes, which generally hinder Men from keeping their Promise; Fraud, Repentance, and Impotence; neither of which are found in God; for what he promises, never deceives; God deceives no body; it is irrevocable, for God is not subject to Repentance; and it never fails to come to pass, for God is Almighty, and does whatsoever he pleases with his Creatures.

(h) *With his black Brows he dreadful nodded.*] Nothing can compare to the

whole

whole *Olympus* trembled. This done, the Goddess left the Skies, and plung'd Into the Sea ; *Jove* mov'd into his Hall. At his Appearance all the Gods arose ; And with low Reverence approach'd their King, Nor was there one that durst expect him sitting. Scarce was he mounted on his Throne, but *Juno*, Whose jealous Mind presag'd the Boon of *Iberis*, (i) Having observ'd the Conference from far, Attack'd *Saturnius* in reproachful Terms.

“ Clandestine *Jove* ! which of th'Immortals
 “ was it To whom you just now gave a private
 “ Audience : But you are fond apart from Me
 “ to take Your private Counsels, and conceal

Grandeur, Majesty, Strength, and Harmony of the three Verses, which *Homer* uses to express the Sign made by *Jupiter's* Eye-Brows. I content my self to render the Sense as faultless as I possibly could, and to give a slight Idea of it ; for how could I come near the Magnificence and Harmony of those Verses, in our Tongue ? I am not surprized at the Effect, which, it is said, the Original had heretofore on the Mind of *Phidias*. That great Sculptor being about to make a Statue of *Jupiter*, and not being content with the Idea and Model which he had in his Head, went into the School of a Rhetorician, who was explaining *Homer* to his Disciples, and was upon this very Place, of which he was shewing the Beauty. *Phidias* was so struck with it, that going out while his Imagination was

full of its Object, he made one of the finest Works Antiquity ever saw. The same thing is said of the Painter *Euphranor*.

(i) Having observ'd the Conference from far, attack'd, &c. *Homer*, as some have observed, commonly gives to Gods, and Men, and inanimate Things, Epithets, which are as Surnames, constantly accompanying them, because they design and explain their Nature. Thus *Minerva* is called the Blue-Ey'd Goddess, γλαυκῶπις ; *Juno*, λευκώλενον, White-Armed, and ὠκύοπις, Large-Eyed ; and *Iberis* ἀργυρόπεζαν, Silver-Footed, to shew, that the Sea is clearer by the Banks, than in the Deep where its profound Waters look black and obscure ; or simply to denote the Beauty of the Person by that of the Feet.

“ your

"your Measures: Nor ever make me Partner of
"your Thoughts."

To this the Sire of Gods and Men reply'd :
" (k) *Juno*, expect not to participate In all my
" Councils, tho' thou art a Wife: The Weight
" wou'd be too heavy for thy Strength. (l) But
" for whate'er is fitting you should hear, None,
" or in Heav'n or (m) Earth should know it
" sooner. What I conceal from all the other
" Gods, And do alone transact; apart from
" them; Enquire not into; nor, too curious,
" search."

To which (n) Majestick *Juno* made this An-

(k) *Juno*, expect not to participate in all my Councils.] *Homer* very well teaches by this Fiction, that the Secrets of God, and the hidden Providence, which he exercises in the Conduct and Government of the Universe, are impenetrable, and that neither Men nor Angels themselves know more than what he is pleased to reveal to them. *Nec est investigatio sapientia ejus*, *Isa.* xl. 28.

(l) But for whate'er is fitting you shou'd hear.] *Homer* teaches here, that there are some things which Husbands ought to communicate to their Wives, and that there are others which they ought to conceal.

(m) Or Earth, &c.] *Jupiter* adds this to calm the Jealousy of *Juno*, who very often found that he preferred Mortals to her, though a Goddess.

(n) Majestick *Juno*.] The Greek says, The Venerable

Large-Eyed *Juno*, *Βοῶπις πότνια Ἥρη*. And it is necessary once for all to explain this Epithet, *Βοῶπις*, which the Ignorant would turn into Ridicule, as if *Homer* had said, Bull-Eyed *Juno*: *Εὐ* is an Epitatic, or Augmentative Particle, *Εὐ τὸ μέγα, καὶ πολλὸν* *Δάκωνες*, says *Hesychius*, and *Βοῶπις*, signifies properly one that has large Eyes, and consequently beautiful. The same *Hesychius*, *Βοῶπις, μεγαλόφθαλμος, εὐφθαλμος*. Among the Greeks, the greatest Eyes were reckoned most beautiful; wherefore, the Women, to enlarge them, used certain Astringent Powders, which being incorporated with their Paint, shrunk back their Eyelids, and made their Eyes seem bigger; and such was the Drug, called *Stibium*. *Pliny*, Book 33. Chap. 6. *Stimmi vel Stibium fœmina . . . Vis ejus adstringere & refrigerare; principalis autem circa oculos:*

swer,

swer, " Severe *Saturnius*, why this Speech to
 " me? When have I press'd to be your Confi-
 " dant, Or when intrude myself into your Se-
 " crets? But quietly submit to your Decrees?
 " And if I now am troublesome, the Cause Is
 " owing to my Fear, lest *Thetis'* Tears Have
 " mov'd your Soul to shew an ill - tim'd Pity.
 " For she attended early at your Levee;
 " Embrac'd your Knees, and went away ex-
 " ulting. I fear, that Nod you gave was not
 " in vain; Too sure, you promis'd Honour to
 " her Son, And at the *Grecian's* Cost, r'esponse
 " his Quarrel."

To which the low'ring Thund'rer thus re-
 ply'd, " Thou restless Pryer into all my Acti-
 " ons; Dost thou not still pursue my wish'd
 " Retreats, Teazing thy self and me with jea-
 " lous Frenzy? And yet 'tis Labour lost. For
 " be assur'd, You never shall prevent what I re-
 " solve; And striving thus to merit my Displea-
 " sure, You take th' effectual means to blast
 " your Cause. Supposing to be true, what you
 " imagine; It is what pleases me and ought to be;

*namque ideo etiam plerique
 Platyophthalmum id appella-
 vere, quoniam in calliblepha-
 ris mulierum dilatat oculos.*
*Female Stibium bath an A-
 stringent and Refrigerative
 Virtue, and was particularly
 used for the Eyes; and some
 Authors have called it Platy-
 ophthalmon; because, being
 mixed in the Paint which is
 used for the Eyelids, it renders
 the Eyes larger and wider.*
*This Secret was not only
 known in Greece and Asia, as*

*we find in a Greek Author,
 who calls it the Paint of Om-
 phale, Queen of Lydia, μελαι-
 ναν σίμιν εμπατογράφους*
*in Italy and Africa, as we see
 in Tertullian, who says of the
 Women of his Time, oculos
 fuligine porrigunt; and in another
 Place, ipsum illum pulverem,
 quo oculorum exordia producun-
 tur; but it was also known in
 Judah, as we learn in Holy
 Writ. In the fourth Book of
 Kings, you see Jezebel, quæ
 depinxit oculos suos stibio.*

" Sit

" Sit quiet and contented, as becomes you ; (o)
 " For if I am provok'd to lay Hand on thee, Not
 " all the Gods that are in Heav'n can help thee."

The mighty Goddess frightned at this Threat,
 Sat silent down ; and smother'd her Resentment ;
 All the celestial Inmates sigh'd for Grief ; *Vulcan*
 (who first taught Artists to subdue The stubborn
 Steel, and form it to their Wills With aiding
 Fire) to sooth his Mother spoke :

" What horrid Deeds are these ? What further
 " Joy Can Heav'n afford, when grov'ling wretch-
 " ed Man Has Pow'r to drive it hence ? Or what
 " Repose, (p) When Gods thus quarrel with their
 " Brother Gods ? Wou'd *Juno* hear her Son (I
 " would advise, Tho' *Juno* needs not my Advice)
 " to bear Obsequiously Almighty *Jove's* Decrees ;
 " That never more his dreaded Wrath may rise,
 " To pall our Feasts, and terrify the Gods. He,
 " if he pleases, from the Tow'rs of Heav'n Can
 " hurl us headlong down : For *Jove's* alone
 " Stronger than all th'united Herd of Gods. If

(o) For if I am provok'd
 to lay Hand on thee.] At
 first sight, there seems to be
 a Harshness and Indecency in
 these Threats which *Jupiter*
 used against *Juno* ; but besides
 that *Homer* describes, under
 the Names of Gods, the Dis-
 orders, which often happen in
 the Families of the greatest
 Princes, as I have already
 said, who sees not, that the
 Allegory saves all this pre-
 tended Indecency, and that
Homer, under this Cover, ex-
 plains the Action of the Ele-

ment ? You need only see *Eu-*
statius.

(p) When Gods thus quarrel
 with their Brother Gods.] What
 Abhorrence ought not Men to
 have for Dissension, since this
 unhappy Division which was
 crept among the Gods, disturb'd
 even their Felicity, and hindred
 them from enjoying the De-
 lights of Heaven itself ? This
 is a very important Moral, and
 indeed, the whole Subject of the
Iliad, which *Homer* often sets
 before our Eyes, that it may
 have an Effect upon us.

"you acknowledge his superior Pow'r, *Jove* will
 "relent ; unbend his angry Frowns, And (q) re-
 "assume a kindly smiling Look."

Then from his Seat with aukward Speed he
 rose, (r) And filling a large Bowl with Heav'nly
 Wine ; To *Juno* offer'd the Nectareous Draught,
 And thus again began ; " With Patience bear
 "Your present Cares ; for fear these Eyes be-
 "hold The Arm of *Jove* inflict a deeper Wound :
 "While all the Aid your weeping Son can
 "bring Will be to mourn your Sorrows ! For
 "what God Of all th'Immortals dares contend
 "with *Jove* ? When once I interpos'd my feeble
 "Aid, Incens'd he threw me from the Walls of
 "Heav'n : All day I tumbled thro' the fright-
 "ned Air, And at the setting Sun, (s) fell
 "down on Earth ; Half Dead ! Confounded !
 "in the Isle of *Lemnos* : (t) The *Sinthians*
 "found me there, and dress'd my Wounds."

Juno, with Smiles, receiv'd the flowing Bowl :
 He afterwards serv'd round to all the Gods :

(q) Re-assume a kindly smiling
 Look.] For God is merci-
 ful ; and Submission soon dis-
 arms his Wrath.

(r) And filling a large Bowl
 with Heav'nly Wine, To *Juno*
 offer'd &c.] The Greek Word
αμφικύπελλον signifies a double
 Cup, that is to say, a Cup with
 two Bottoms, one whereof is
 Basis to the other. *Eustathius*
 mentions a Passage in *Aristo-
 tle*, which explains the Fi-
 gure of this Cup, by a Com-
 parison drawn from the Ho-

ney-Comb, where are seen lit-
 tle Cells back to back.

(s) Fell down on Earth,
 Half Dead ! Confounded.] This
 Fable of *Vulcan*, precipitated
 down to the Isle of *Lemnos*,
 only shews the Nature of this
 Illand, which abounded with
 subterranean Fires continually
 breaking out ; wherefore 'twas
 anciently called *Æthalia*, The
 Burning Island, and was conse-
 crated to *Vulcan*.

(t) The *Sinthians*.] The
 Name of the first Inhabitants
 of the Isle of *Lemnos*.

" And

And as the Cup was empty'd, he again Crown'd it with speedy and officious Hands ; With Heav'nly Nectar drawn from sacred Urns. (u) An endless Laughter seiz'd the blest Immortals, (w) At busy *Vulcan's* Eagerness to serve them.

(x) Thus they continued feasting all the Day Until the Setting of the radiant Sun ; The cheerful Nectar and the tuneful Lays Conspir'd to fill each heav'nly Breast with Joy. *Apollo* touch'd the Lyre ; the Muses sung : But when the Sun withdrew his splendid Light, Sinking into his watry Bed ; the Gods (y) Each to his rich Apartment home retir'd : Built by the Art of *Vulcan's* forming Hand. The Thunderer ascended to his Bed, Where sometimes

(u) *An endless Laughter seiz'd the blest Immortals.*] You must observe the Difference which *Homer* makes between *Jupiter*, *Juno*, and the other Gods : *Jupiter* does not laugh at all at this Story of *Vulcan*; *Juno*, to preserve some Gravity, only smiles; and the other Gods, as being much inferior, laugh heartily, or as *Homer* says, with an inextinguishable Laughter, that is to say, an endless one.

(w) *At busy Vulcan's Eagerness to serve them.*] *Vulcan*, who limps on both sides, could not be so eager, without making a very pleasant Figure; but *Homer* contents himself with saying, that the Gods laughed at his Bustling, without explaining the true Cause of their Laughter; he

suppresses it, as *Eustathius* says, That he might not seem to fall unseasonably into the Satyrical Style, ἵνα μὴ δεικνῇ σιλλαινεῖν ἀκαίρως. To conclude, the Ancients said that *Vulcan* was Lame on both sides, to shew the Nature of Fire, which cannot go far without Wood, any more than a lame Man without a Stick.

(x) *Thus they continu'd feasting all the Days.*] *Homer* describes the Felicity of the Gods, by Ideas borrowed from Men.

(y) *Each to his rich Apartment*] *Homer* says, each to his House, and he repeats this Word twice; and it is said, that from this Passage the Ancients took the Idea of the twelve Houses in the Zodiac.

He repos'd in downy Sleep; (z) Close by his Side Imperial *Juno* lay.

(z) *Close by his Side Imperial Juno lay.*] A certain Scholiast observes here, that of all the xxiv Books of the *Iliad*, the first is the only one in which there is not the least Simile or Comparison. This proves, that *Homer* thought the Beginning of an *Epic Poem* cou'd not be too simple; and that the great Figures are not in season till after the Action is well expos'd, and the Reader instructed. Yet *Virgil* did not follow this Method. He

made no difficulty to throw into his first Book of the *Aeneid* three or four fine Comparisons. But what persuades me, that the Simplicity of *Homer* is preferable, is, that he keeps to it in the *Odysses* likewise, the first Book whereof has not one Comparison; there is only one Image deliver'd in three Words, as in the first Book of the *Iliad*. This Conduct may serve instead of a Precept.



Argu-



Argument of the Second Book.

upiter, remembering the Petition of Theris, and being resolv'd to heighten the Glory of Achilles, sends a deceitful Dream to Agamemnon, with Orders to draw out all the Grecian Forces to Battle. Agamemnon communicates this Dream to the Princes, and then summons a general Assembly of the Greeks, wherein, to make a Tryal of them, he gives Orders to prepare for their Return to Greece. The Troops, tir'd with the Length of the Siege, and not in the least aware of the King's Design, presently disperse themselves, and are going to get ready their Ships; but are retain'd by Ulysses and Nestor; some being prevail'd upon by fair Means, and others by Threats. Ulysses chastises the Insolence of Therisites, who rails against Agamemnon. This Prince, after having offer'd Sacrifice to Jupiter, and splendidly treated the Generals, draws out his Troops in Order of Battle; which gives Occasion to enumerate the Ships, and Captains of the Greeks, and likewise the Forces of the Trojans and their Allies.



THE
ILIAD
OF
HOMER.

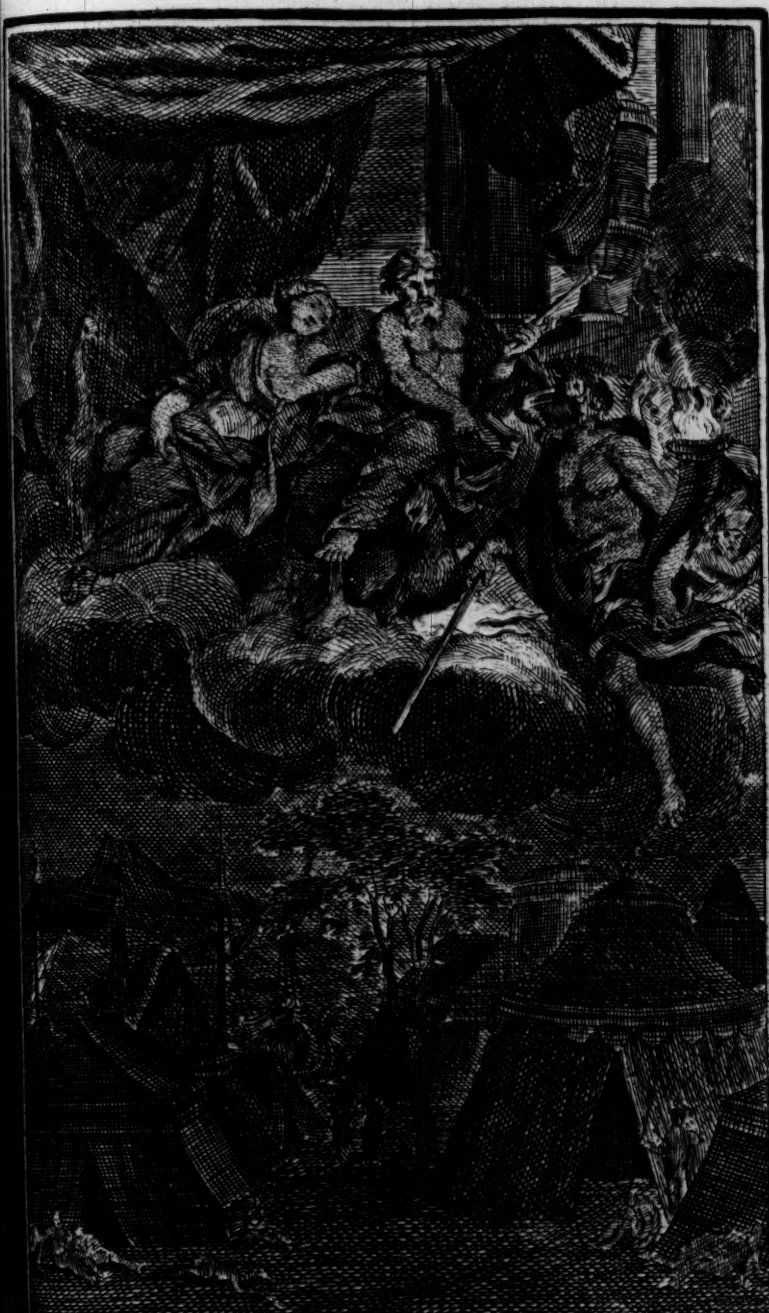
BOOK II.

(a)  HILE all the Pow'rs that tread th' Ætherial Plains, And the whole Grecian Host enjoy'd Repose; Sleep fled the Eye-lids of *Saturnian Jove*; Thoughtful he lay, how best to raise the Glory Of *Theris'* Son;

(a) While all the Pow'rs that tread th' Ætherial Plains, and the whole Grecian Host enjoy'd Repose.] Some ancient Critics have condemned this Passage, pretending it was ridiculous to say, that none but *Jupiter* was awake in Heaven, and that 'twas giving a very bad Idea of the Grecian Captains, and of the Discipline which they caused to be observed, to say, that the whole Army was asleep; this Army, say they, was finely guarded, the mean while. But *Aristotle*, more judicious than these Censors, justify'd *Homer*, by shewing in the XXVI Chapter of his Poetics, that this is spoken

how

Jupiter
while Juno
while



Jupiter rejecting the affront done to Achilles, & espousing his Cause, sends
Juno's asleep a deluding dream to Agamemnon, to excite him to give
Battle to the Trojans.

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soonest to destroy The hated Race of *Greece*; and fire the Navy. At length it seem'd to his revolving Mind The wisest Means to send a lying Dream To *Agamemnon*, *Atreus'* warlike Son: He therefore call'd the Dream, and thus began.

" Fly to the *Grecian* Fleet, (b) Seducer Dream,
 " And ent'ring *Agamemnon's* Royal Tent, Into
 " his Ears insinuate my Words. Bid him com-
 " mand th'embattled *Greeks* to Arms, And lead
 " 'em to the very Walls of *Troy* In deep Array:
 " tell him the fated Hour At last is come, when
 " by his victor Arms Proud *Troy* shall tumble
 " from her tow'ry Height: That no Divisions
 " now distract the Gods; That *Juno's* Prayers

figuratively, and that the Poet writ *All* for the greater Part, which is very common. See the Remarks.

(b) *Seducer Dream*, And enter, &c.] This likewise is a Passage, which has exercised the Censure of the antient Critics, who were shock'd, that *Homer* should make *Jupiter* guilty of a Deceit, and the Author of a Lye; but this Conduct of *Jupiter*, in *Homer*, has been very well justified and explained in the Remarks on the XXVI Chapter of *Aristotle's* Poetics; wherein it is made appear, that God often uses the Wickedness of Creatures to accomplish his Judgments as is seen in the History of King *Ahab*, when God had resolved to destroy him. For there the true God sends to that King the Spirit of Ly-

ing to seduce him, as *Jupiter* here sends the seducing Dream to *Agamemnon*. Besides; one may say, that if *Agamemnon* was deceived, it was solely his own Fault, in not having rightly understood and explained the Words of the Dream, which ordered him to arm *All* the *Greeks*, and to draw out *All* his Army *πανσυν* and this he fails to do; for he is not reconciled with *Achilles*, nor does he fortify himself with the Troops and Strength of that Prince, to give the Assault. He would succeed, and yet retain his Anger and Spirit of Revenge; but this is not the Way to obtain good Success. Thus this Passage, far from presenting any thing like Blasphemy, on the contrary, contains a very pious and useful Instruction.

" have won 'em to her Side ; (c) And Ruin
 " hangs o'er ev'ry Trojan's Head."

When *Jove* had ended, strait the Dream de-
 parts ; Swift to the *Grecian* Ships, he holds his
 Way ; And makes directly to *Atrides'* Tent.
 There finding the Imperial King of Nations,
 Wrapt in the Arms of sweet Ambrosial Rest ; (d)
 He perchès on the Prince's Royal Head. Assu-
 ming then old *Nestor's* rev'rend Form, (e) To
 whom of all the Greeks *Atrides* paid Peculiar
 Honours, in these Terms he spoke : " Sleep't
 " thou, O Godlike Son of Warlike *Atreus* ? A

(c) *And Ruin hangs o'er every Trojan's Head.*] This is a Continuation of the preceding Critique. These Words, Τρῳεσσὶ δὲ κῆδε ἐφ' ἤπταται, were not in *Homer's* Text in the Times of *Plato* and *Aristotle*, but it was δίδόμεν δὲ οἱ εὖχος ἀπέσθαι. The Critics were frightened at the Impiety contained in this Verse, where they fancied *Jupiter* was made to tell a formal Lye ; for they read δίδόμεν, The Accent on the antepenultima, and *Plato* taxed *Homer* with it. Wherefore, to save this Poet, they changed the Text by a pious Fraud, and this wretched Criticism so far prevailed, that at this Time there had not remained one Footstep of the same Reading, if *Aristotle* had not preserved the Answer which *Hippias* made to this Objection. It sometimes happens, says *Aristotle*, that the Censures of Critics are solidly answered, only by changing the Tone,

or Accent; and thus it was that *Hippias* of *Thasos* saved *Homer* in this Place, where *Jupiter* sends a Dream to *Agamemnon* ; for they accused him of having made *Jupiter* tell a Lye, and this Accusation had been very well grounded, if it was true, that *Jupiter* said δίδόμεν, we give him, &c. But by changing the Accent, you find that he commands the Dream only to promise him this Glory, δίδόμεν, give him, promise him ; and this is very different.

(d) *He perchès on the Prince's Royal Head.*] *Homer* shews by this, that the Head is the Seat of the Soul, and consequently of the Imaginative Faculty.

(e) *To whom of all the Greeks Atrides paid, &c.*] These Words contain a secret Reason, why this Dream took the Figure of *Nestor*. Those who are most dear to us, are more easily thought of than others.

" Gen'ral who presides 'o'er num'rous Councils,
 " To whom so many Nations are committed,
 " Ought not to pass the Night entire in Sleep.
 " But listen well, O King, to what I say ; For
 " I am sent from *Jove*, who, tho' remote, Ne'er
 " ceases to extend his Care to you ; Nor is he
 " unconcern'd at what you bear: (f) He bids
 " you to command the *Greeks* to Arms ; And
 " lead them to the very Walls of *Troy* In deep
 " Array ; (g) for now the fated Hour At length
 " is come, when by your victor Arms Proud
 " *Troy* shall tumble from her tow'ry Height.
 " That no Divisions now distract the Gods ;
 " That *Juno's* Pray'rs have won 'em to her
 " Side ; (h) And Ruin hangs o'er ev'ry *Trojan's*
 " Head: By the Appointment of *Saturnian*
 " *Jove*. Observe my Words, and bear 'em in
 " thy Mind ; Lest when thou wak'st, and Cor-
 " dial Sleep forsakes thee, Oblivion should pre-
 " vail, and wipe them out."

(f) *He bids you to command the Greeks to Arms.*] I shall content myself to observe here once for all, that *Homer* always makes the Envoy repeat the proper Terms in which his Orders were delivered. This is respectful and decent. By what Authority can an Envoy change any of the Terms of his Commission ? Is he wiser, is he greater, than he who sent him ? An Ambassador should always say what he was bid, and in the manner he was bid. He may add, but he ought never to omit any thing. This Custom is well observed in Holy Writ.

(g) *For now the fated Hour at length is come.*] This is likewise what deceives *Agamemnon*. He takes now the time is come for the present Time ; whereas this Expression is often used for a future Time, but which is not very far off ; so the Word of the Text, *vñ*.

(h) *And Ruin.*] Here these Words are in their right Place ; for thus the Dream executes the Order which *Jupiter* gave him to promise *Agamemnon* a great Glory. There is no greater Glory for him than the Ruin of the *Trojans*.

Thus spoke the Dream, and left the potent King, Revolving in his pleas'd transported Mind A thousand glorious Things, which *Jove* decreed Should never come to pass. *Atrides* deem'd, That vanquish'd *Troy* must yield that very Day. Imprudent Man! (i) he fathom'd not the Thoughts Of *Saturn's* dreaded Son; who still prepar'd For *Troy* and *Greece* a bitter Train of Woes. Starting from Sleep, (k) the Heav'nly Voice remains Still circumfus'd and sounding in his Ears. He sits upon his Bed, puts on a Vest Extremely fine; then threw his Royal Cloak Around his Shoulders, and with stately Buskins Cover'd his Feet; then with a decent Pride, Hung his rich Sword upon his Shoulder-Belt. He took the (l) Scepter of his Ancestors, That Scepter which thro' numberless Successions, From Son to Son, a kingly Race had pass'd: And with it hastens to the *Grecian Navy*. *Aurora* just had gain'd the Heav'nly Summit, Displaying Day to *Jove*, and all the Gods. The Chief of Nations now commands the Heralds To call a gen'ral Council of the *Greeks*. The Heralds strait obey, the *Greeks* repair With Expedition to th' appointed Place.

(i) *He fathom'd not the Thoughts of Saturn's dreaded Son.*] For *Jupiter* knew very well, that he would not rightly explain the Dream.

(k) *The Heav'nly Voice remains, &c.*] I have endeavoured to shew the Intention of *Homer*, who admirably well expresses the Condition of those who wake out of a Dream; they think they still hear the Voice which spoke to them. But what is here very wonder-

ful and very advantageous for *Homer*, is, that he says in three Words, what I could not do in less than two Lines; and such Words! *θεῖν δὲ μιν ἀμφέχουτ' ἐμφή.* What Harmony! The Dream is yet seen, the Voice is still heard!

(l) *The Scepter of his Ancestors, That Scepter which thro' numberless Successions.*] What Diction! What Poetry! To shew that *Agamemnon* descended from a long Race of Kings.

Mean

Mean while (*m*) he holds a Council of the Chiefs In *Nestor's* Ship; and opens a Design That he had form'd, which spoke his Resolution.

" Hear me, my Friends, said he, and be attentive, 'This Night, a Dream descending from above, Appear'd to me while I was plung'd in Sleep; It had the Form and very Shape of *Nestor*: It perch'd upon my Head, (*n*) and us'd these Words: *Sleep'st thou, O God-like Son of Warlike Atreus? A General who*

(*m*) He holds a Council of the Chiefs.] This Passage is important, for it shews us the Form of Government in those Times. The Kings decided nothing of themselves, but they assembled a Council consisting of the Chief of the Army or State, wherein they propos'd their own Thoughts, and if it was approved of, they put it in Execution, and offer'd it to the People, as it had been debated. Therefore *Dionysius of Halicarnassus* makes this Observation, in his Second Book; *Kings*, says he, *whether they were so by Succession or Election, had a Council consisting of the Chief and Wisest of the State, which Homer and the most ancient Poets witness. For the Power of those antient Kings, was not like that of our present Kings, a full and absolute Power to do as they thought fit. And to this, that Pas-*

sage of *Aristotle* has respect, in the Third Book of his *Morals*, Chap. V. wherein he treats of Council. This is evident, says he, by the ancient Forms of Government which *Homer* imitated; for the Kings propos'd to the People what had been resolv'd before in Council.

(*n*) And us'd these Words.] Here *Homer* repeats again the very Words of the Dream. *Zenodotus*, offended at this third Repetition, changed it, but very improperly, and he was blamed by the ancient Critics, who were of Opinion, that Orders, in particular, might be repeated even three times in the same Terms; besides, it was here absolutely necessary; for *Agamemnon* was to instruct all the Chiefs whom he had assembled. *Homer* thereby teaches, that it is not a Fault in an Orator to use Repetition often, provided he does it a propos.

" *sides o'er numerous Councils, To whom so many*
 " *Nations are committed, Ought not to pass the*
 " *Night entire in Sleep. But listen well, Oh*
 " *King, to what I say ; For I am sent from*
 " *Jove, who tho' remote, Ne'er ceases to extend*
 " *his Care to you ; Nor is he unconcern'd at what*
 " *you bear. He bids you to command the Greeks*
 " *to Arms, And lead 'em to the very Walls of*
 " *Troy In deep Array: for now the fated*
 " *Hour At length is com', when by your victor*
 " *Arms, Proud Troy shall tumble from her*
 " *tow'ry Height: That no Divisions now distract*
 " *the Gods: That Juno's Pray'rs have won them*
 " *to her Side, And Ruin hangs o'er every Trojan's*
 " *Head ; By the Appointment of Saturnian Jove ;*
 " *Observe my Words, and bear them in thy Mind.*
 " This said, (o) he disappear'd with rapid
 " Flight ; and gentle Sleep forsook my waking
 " Eyes ! Now let us try to make the Greeks take
 " Arms ; (p) I first will make an Essay of their Cou-
 " rage, And order them to fit their Ships for flight.

(o) He disappeared with rapid Flight.] Homer was the first who gave Wings to Dreams. Euripides said after him, speaking of the Earth, *μελανοπτερυγων ονείρων μητέρα*, Mother of black-winged Dreams.

(p) I first will make an Essay of, &c.] This Design Agamemnon formed, to know who would, go to the Battle with a free Will, and who would go only by Force. But let us dive a little into this Design, to see whether it deserves the great Praise Homer gives it,

by calling it *πικρὴν ἐσλὴν*, a profound, solid Resolution: for at first it seems rather very imprudent. Agamemnon saw the Greeks discouraged by the Absence of Achilles, and impatient to return home and abandon an Enterprize, from which they did not expect any good Success. How durst the King, therefore, in such a nice Conjunction, talk to them of returning, and even order them to embark? He might be too well assured of a ready Obedience. 'Tis herein the Depth and Wisdom of this Resolu-

" Do you exhort them to maintain the War,
 " And still continue on the *Trojan* Shores."

Thus spoke the Prince, and reassum'd his
 Seat; Then aged *Nestor*, King of *Pylos*, rose,
 And spoke in Terms, which well became his
 Wisdom.

" Oh Friends, O Leaders of the *Grecian*
 " Pow'rs, If any other *Greek* had told his Dream;
 " We might have charg'd him with a Lye, nor
 " giv'n Faith to his Words: (q) But he to whom
 " dread *Jove* Has sent the Vision, is the Chief
 " of Kings, And rules Supream the Banded
 " Pow'rs of *Greece*. Therefore let us excite
 " the Host to Arms."

Thus spoke the Rev'rend Sage, and led the
 way; The Kings arose, obedient to their Chief.

tion consists. He orders the
 Chiefs to retain those who
 should put themselves in a
 Posture of flying; and he
 doubts not but the Troops
 seeing their Chiefs have the
 Boldness to oppose the Orders
 of the General, would chuse
 to stay, either through Fear,
 or a Confidence in the Wis-
 dom of their Chiefs, who would
 not have contradicted the King,
 had they not had some well-
 grounded Hope, and known
 some Things which the Peo-
 ple were ignorant of. Besides,
 there is nothing so much to be
 feared by a General; as the
 having Troops who retain a-
 gainst him some Pique which
 they only wait for an Occasion
 to shew. He should, as soon as
 possible, afford an Opportunity

for them to vent their Anger
 by manifesting it, and this is
 what *Agamemnon* does. Thus
 this Design, which at first seems
 rash and hazardous, has all the
 Success the King could wish.
 Fighting is, in a Moment, more
 charming to the Troops than
 Returning.

(q) But he, to whom dread
Jove has sent the Vision, is the
 Chief of Kings.] Dreams are sent
 from God; Kings are the
 Children of *Jupiter*, who com-
 mits to them the Conduct of
 Nations. It is therefore ve-
 ry probable, that *Jupiter* sends
 Dreams rather to those exal-
 ted Heads, than to the com-
 mon People. This is very art-
 ful, for establishing the Truth of
 the Dream.

At the same time, the thronging Troops arrive: As from an hollow Rock are seen to issue Legions of Bees, follow'd by other Legions: Flying in Clusters on the Vernal Flowers; Some here, some there incessantly dispersing. So, from their Tents and Ships, the *Greek* Battalions Hasten'd along in numberless Platoons. (r) Refulgent Fame, the Messenger of *Jove*, March'd at their Head, and urg'd them to proceed. Th' Assembly now begins to form itself; And from all Sides the Troops in Shoals advance. Earth groans beneath them while they take their Seats; Rumour and Tumult reign along the Shore; And inarticulate Murmurs eccho round. Nine Heralds cry aloud to quell the Noise; Proclaiming Silence, and to hear the Princes. At length the Troops were seated, and the Din Compos'd; when from his Seat *Atrides* rose: In his Right Hand (s) he held his awful

(r) *Refulgent Fame, the Messenger of Jove marched at their Head.*] What Poetry! What Imagery! To signify that the King's Command being made known, obliges the Troops to repair to the Assembly, the Poet introduces Fame herself marching at their Head.

(s) *He held his awful Scepter.*] This Scepter had a great Reputation among the *Greeks*. It was in being, even in *Homer's* Time, and long after. It was worshiped at *Charonea*, where they sacrificed to it every Day; the Supervisor of these Sacri-

fices, who was changed every Year, kept it in his House during the Year. They pretended it was found with a great deal of Gold in *Phocis*, whither it was carried by *Eleftra*. The *Phocians* took the Gold, and those of *Charonea* the Scepter, to which they attributed a kind of Divinity, and even pretended it worked Miracles. Therefore, *Homer* draws, as it were, the Genealogy of this Scepter, by telling so exactly how it came into *Agamemnon's* Hands. For my part, I am apt to think it owes all its Glory to *Homer*, who has so well sung it.

Scepter,

Scepter, It was th' incomparable Work of *Vulcan*: Who gave it to the potent Son of *Saturn*: *Jove* afterwards presented it to *Mercury*: And *Mercury* to (t) *Pelops*, skill'd in *Horses*: *Pelops* transmitted it to *Atreus*: *Atreus* Bequeath'd it to *Thyestes*, rich in Flocks. From him it came to *Agamemnon*'s Hands, Who many Islands, and all *Argos* rul'd. He leaning on this Scepter with his Hand, (u) " My Friends (cry'd he) Com-

(t) *Pelops*, skill'd in *Horses*.] *Homer* in deducing the Succession of the Princes, who had born this Scepter, points at their different Characters and Inclinations.

(u) My Friends---- *Jove*'s Hand afflicts me sore.] This Discourse of *Agamemnon* is one of those which the ancient Rhetoricians called ἐχρηματικὴν λόγον, *dissembled, feigned Discourses*, because the Speaker says one thing and means another, of a very different, or quite contrary Nature; as *Agamemnon* does here, who by ordering the Troops to embark for Flight, would oblige them to stay. The whole Art of these Speeches consists in maintaining (what we seem to desire, and yet do not) by Reasons so weak and easy to be refused, that the Hearer, of himself, and without Study, may conclude the very contrary to what was urged. *Homer* here admirably teaches the Method of it, and it is an Art which cannot enough be praised. When *Agamemnon* says, *Jupiter* had promised me, had assured me

by an infallible Sign, that I should return into my Country, after I had sacked proud *Ilium*; Who would not conclude that he ought to stay, since *Jupiter* had sealed this Promise by All that renders it infallible? He continues, *Jupiter* now cheats me of my Hopes; but in what does he cheat him; and can *Jupiter* cheat? And commands me; Where is this precise Order that can set aside so solemn a Promise? Such is the Will of powerful *Jove*; How was this Will declared? *Agamemnon* is in too violent a Passion to be believed. Of *Jove* who has overthrown so many Fortresses, and will overthrow so many others: What Address, and what Force of Reasoning is there not in these Words? since *Jupiter* has overthrown so many Fortresses, and will overthrow so many others, they ought for that Reason, to hope he will overthrow those of *Ilium*; especially since he has promised; God is punctual to his Promises. You may see the Treatise which *Dionysius*

manders

" manders of the *Greeks*, Servants of *Mars* !
 " *Jove's* Hand afflicts me fore ; That cruel
 " Deity, who with a Nod, Had promis'd me,
 " that I should conquer *Troy*. But now per-
 " fidiously defeats my Hopes ; And bids me
 " to return inglorious home : Now when I've
 " lost so many of my Forces. Such is the Will
 " of *Jove*, who has o'erthrown So many For-
 " tresses, and will o'erthrow So many others ;
 " for his Arm's Almighty : (w) How shameful
 " will it sound to future Ages, When they
 " shall hear, an Army of the *Greeks* So nume-
 " rous, and so valiant, warr'd so long In vain
 " with Men inferior far in Number ? For if
 " the *Greeks* and *Trojans* would consent, Du-
 " ring a Truce confirm'd by Sacrifice, That on
 " both Sides the People should be Number'd ;
 " The *Trojans* on this hand, in full Detail ;
 " On that the *Greeks* digested into Tens, (x) And
 " if to every Ten of *Greeks* ; but One
 " *Trojan* was allow'd to serve with Wine,

of *Halicarnassus* has made con-
 cerning this Matter, and the
 Commentaries of *Eustathius*, Pa-
 ges 185, and 186, of the Ro-
 man Edition.

(w) How shameful will it
 sound.] After he has insinua-
 ted by solid Reasons, drawn
 from the infinite Power of
Jupiter, and the Immutabili-
 ty of his Promises, that they
 ought to stay till they had
 sack'd *Troy* ; he comes over
 the Troops with the Topic of

Glory and Reputation. Shall
 Men, whom he calls *Heroes* of
 Greece, Disciples of *Mars*, fly,
 and that too in spite of *Ju-
 piter* ?

(x) And if to every Ten of
Greeks, one *Trojan* was allow'd
 to serve with Wine.] *Agamem-
 non* does not only shew by this
 Image, that the *Greeks* are
 ten to one, but likewise gives
 an Idea of the *Trojans*, as of
 vile Slaves, who, far from being
 comparable to those *Heroes*

(y) Full

" (y) Full many a Ten would want a Cup-bearer. So much is *Troy* out-number'd by the
 " *Greeks*. (z) But then again *Troy*, it is true,
 " abounds With Troops of several Cities sent
 " to aid her; This is the worst Impediment
 " I find : This breaks my Measures, and
 " prevents *Troy's* Fall. (a) Nine Years of
 " mighty *Jove* have run their Race, (b) The
 " Timber of our Ships is rotten grown;
 " The Cordage too is worn, unfit for Service :

of *Greece*, are only worthy to be their Cup-bearers. Shall Heroes, who are so superior in Number, and who have the Promises of *Jupiter*, fly from such unequal Enemies? *Eustathius* observes here, that *Homer* chose this Number Ten, in speaking of Drinking, because the Ancients did not care to exceed that Number of Guests. Wherefore, *Jamblicus* says, that at the Table of *Pythagoras*, there was never present above Ten.

(y) Full many a Ten would want a Cup-bearer.] The Image which *Agamemnon* uses here, to represent to them how much the *Greeks* were superior in Number, is pretty like that which the King of *Syria* uses in Holy Writ, when he besieged *Samaria*; for he swears, that all the Dust of *Samaria* shall not suffice, for Handfuls for all the People that follow him; *Si suffecerit pulvis Samariae pugillis omnis populi qui sequitur me*, 3 Kings, xx. 10.

By which this barbarous King magnifies the Number of his Soldiers, and lessens extremely the People of *Samaria*, whom he looks on as the Dust of his Feet.

(z) But *Troy* abounds with Troops; &c.] There is a hidden Irony in this, as if the Auxiliary Troops were more capable of defending *Troy*, than its own Citizens.

(a) Nine Years of mighty *Jove*.] This likewise is a farther Reason for staying; for *Troy* was not to be taken till the tenth Year. Therefore, now there is no room for Despair. I know very well, that we do not say *Nine Years* of *Jove*, in our Tongue; there is something foreign in it, but I think it does well enough in a Poetical Style.

(b) The Timber of our Ships is rotten grown; the Cordage too worn, unfit for Service.] And consequently, there is more Danger in returning than staying.

(c) our

" (c) Our Wives and Children, with Impatience waiting, Languish at Home for our Return; while we Consume our Time and Strength in bootless Projects. But let's abandon what we can't effect, And hast'ning to our Ships, regain our Country; (d) For we shall ne'er be Masters of proud Ilium."

(e) The Multitude, not scanning his Design, Were not a little pleas'd with this Discourse. (f) Strait from the Council the Assembly mov'd, Like rolling Billows of th' *Icarian* Sea; When *Eurus* and the South breaking their Prison, And bursting from the Clouds, plow up the Deep; Or as the ripen'd Corn is seen to wave; When *Zephyr* exercises all his Rage,

(c) *Our Wives and Children, with Impatience waiting.*] Right; but should Heroes, and such Heroes who are protected by *Jupiter*, return to their Wives without carrying them the Spoils of their Enemies?

(d) *For we shall ne'er be Masters of proud Ilium.*] But all that he had been saying, promises the contrary.

(e) *The Multitude not scanning, &c.*] The Multitude only sees the Superficies of Things; and an Army weary'd with War, and disheartned, understand nothing but *let us fly*. But *Agamemnon* was aware of it. The Chiefs prepare to detain these Troops, who after having thrown out their first Fire, and vented their Resent-

ments, will desire nothing but to fight. Thus every thing shews the Wisdom and Profoundness of this Resolution of *Agamemnon*.

(f) *The Assembly mov'd like rolling Billows of the Icarian Sea.*] *Homer*, to describe the Agitation of this Assembly, uses two Comparisons, one drawn from the Sea, and the other from the Land. The first serves to shew the Noise and Tumult, with which these Troops ran from all Parts, and the second to shew, that this innumerable Multitude takes the same Road and Bent, as Ears of Corn beaten by the Wind lean all one way. So much for the Justness of the Ideas and Images.

And

And scours along the Plain; so mov'd th' Assembly. The Troops, tumultuous hasten to the Ships, While Clouds of Dust rise from beneath their Feet. They hearten one another with their Cries, As they prepare to launch their Ships to Sea. The Levers from beneath the Ships are drawn; (g) Canals are clear'd; the Noise ascends to Heav'n. (h) And in that Moment had the *Greeks* Return Ev'n, against Fate, irrevocable been; If *Juno* had not sent *Minerva* down.

"O *Jove's* unconquer'd Daughter, (*Juno* cry'd) Shall the *Greeks* thus return in shameful Flight? And leave such Cause of Triumph to the *Trojans*? Shall they leave *Helen* on those hated Shores, For whom so many gallant Men have fall'n? And left their Bones beneath the Walls of *Ilium*? But thou descend into their Camp with speed, And by the Sweetness of thy Words detain them; Nor suffer them to put their Ships to Sea."

Thus *Juno* spoke, *Minerva* straight obey'd; And hast'ning down, soon reach'd the *Grecian* Ships: She found *Ulysses*, like to *Jove* for Prudence, (i) He stood inactive, nor his Ships prepar'd;

(g) Canals are clear'd.] Canals through which they were to launch their Ships to the Sea.

(h) And in that Moment, had the *Greeks* Return Ev'n against Fate, irrevocable been.] Some-body perhaps may instance this Passage to condemn *Agamemnon's* Resolution, which was like to have had such a fatal Effect, and so contrary

to his Aim. But this Criticism would be false. *Homer* teaches here, that the wisest Designs cannot succeed without the Help of God. Let a King think well and take good Counsel, God performs the rest.

(i) He stood inactive; nor his Ships prepar'd.] This is much to the Honour of *Ulysses*. Every one prepares to depart, and *Ulysses* stays:

Sad-

Sadness possess'd his Soul : To him *Minerva*
Drew near, and sighing in these Terms began.

" *Laertes*' God-like Son, O wise *Ulysses* !
" You whose brave Soul so fruitful ever was
" Of wise Expedients in the worst Extreame ;
" Will you fly headlong thus into your Ships,
" And leave such Cause of Triumph to the *Tro-*
" *jans* ? Will you leave *Helen*, on these hated
" Shores, For whom so many gallant Men
" have fall'n ? And left their Bones beneath
" the Walls of *Ilium* ? But go thou instantly
" throughout the Army, And by the Sweetness
" of thy Words detain them ; Nor suffer them
" to put their Ships to Sea."

Ulysses knew the Voice, and own'd the God-
dess. With hasty Steps he ran, and dropt his
Cloak ; *Euribates*, his Herald took it up. (k)
He met *Atrides* pensive on the Way, And took
from him th' Hereditary Scepter : With which he
went directly to the Ships, There, when he met
some Prince, or other Chieftain, He try'd to
stop him by persuasive Words. (l) " Most ge-
nerous Prince, all slavish abject Fear Should

Grief and Sorrow ty'd his
Tongue, but he instructed o-
thers by his Example.

(k) He met *Atrides* on the
Way, and took from him the
Hereditary Scepter.] He takes
Agamemnon's Scepter, to have
more Authority over the Troops,
and to shew them that he
speaks by his Command, and
that he comes from him. You
may observe here, that *Ulysses*,
in taking this Scepter from
the King, does not amuse

himself with speaking to him ;
the Time presses, and all Dis-
course would have been super-
fluous here.

(l) Most generous Prince, all
slavish abject Fear.] *Dionysius* of
Halicarnassus has made a Re-
mark to shew the Artfulness
of this Discourse of *Ulysses*,
who, by addressing himself to
the Princes, speaks to the
Troops ; and by addressing
himself to the Troops, speaks
to the Princes, which he calls

be

" be far banish'd from your noble Breast : To
 " fear bespeaks a Coward-Heart ; then stay,
 " And teach the Army Courage by your own.
 " You are not sure what *Agamemnon* means,
 " He does but sound the Troops, and soon his
 " Sword Will punish those who Cowardice be-
 " tray. All do not know, what 'twas he said (m)
 " in Council. Let us take heed how we provoke
 " his Anger : The Anger of a King is Terrible.
 " His Glory comes from *Jove*, and *Jove* pro-
 " tests him." But when he saw a noisy common
 Soldier, He struck him with the Scepter, and
 reproach'd him.

" Be quiet, Wretch, and listen to thy Betters ;
 " Thou Coward, that hast neither Strength nor
 " Courage : Thou useless Tool, unfit for War,
 " or Council. Must ev'ry *Greek* pretend to (n)
 " Kingship here ? Plurality of Rulers ne'er
 " was good. One Sov'reign is enough ; one
 " King, to whom Great *Jove* commits the
 " Scepter and his Laws, That he may govern
 " with superior Sway."

(o) Speaking with this Authority, and Ad-

ἰτέροις διαλεγόμενον, ἑτέρων
 καθάπτεσθαι. Why should he
 speak to the Kings about
 chastising the Troops ? And
 why to the Troops, we are not
 all Kings here ? It's easily seen,
 that by speaking to the one,
Ulysses intended to touch the
 other ; and this Method is very
 proper for speaking ungrateful
 Truths without Offence.

(m) In Council.] Which was
 held on board *Nestor's* Ship.

(n) To Kingship here.] As

if he had said, we may be
 Kings at home in our own
 Families, but here there is no
 supreme King, but *Agamemnon*
 the King of Kings.

(o) Speaking with this Au-
 thority and Address.] *Dio. y-*
sius of Halicarnassus gives to
 the Word *Καίσαρ*, a singu-
 lar Explication, for he will
 have it, that *Homer*, by this
 Word, did not mean the Au-
 thority which *Ulysses* gave him-
 self by virtue of the Scepter

dress,

“ dress, He kept the Army from inglorious
 “ Flight: The Soldiers were on all sides rushing
 “ seen, To form a second Council from their
 “ Ships, With the same Noise as angry Bil-
 “ lows make. When fiercely dash’d against the
 “ sounding Rocks. The *Greeks* all took their
 “ Seats; deep Silence reign’d. (p) Only *Thersites*,

which he bore, but the Address of the Speech he had made, and which he pretends to be expalined by this single Word *Κοιρανέων*. But I could have wished this Rhetorician had taken the pains to settle his Explication, and to instance some Proof of it. For my part, to the Signification which *Dionysius* gives on this Term, I have joined that which it naturally hath.

(p) Only *Thersites*, whose ungovern’d Tongue incessant, &c.] All Episodes are either for Necessity, Probability, or Ornament. That of *Thersites*, which *Homer* uses here, is for Necessity and Probability, and at the same time, the Poet instructs his Reader, by exhibiting the Character of a Man who has Wit, and is only the more impertinent and ridiculous for it. He describes him with such lively Colours and such remarkable Strokes, that the Ancients, amazed at this Description said, that *Homer*, in his Poem, has given the Ideas of all kinds of Poetry, and that this Passage, for Example, is a perfect Model of the *Silli’s* or *Satyr’s*. But, some will say, is it proper to put, in an heroic Poem,

such a vicious Person? Nothing hinders it, and I know no Rule which excludes from the *Epic* Poem such sort of Characters; for the *Epic* may make Use of any thing in Nature, or whatever does commonly occur in civil Life. But to shew the Beauty of this Passage of *Homer*, I need only relate the Remark of *Dionysius* of *Halicarnassus*, one of the most judicious Critics that ever was.

“ Observe, says he, how art-
 “ fully *Homer* makes use of
 “ this Episode, seeing all the
 “ Army enraged against *Agamemnon* in favour of *Achilles*,
 “ and not only ill disposed
 “ for Battle, but ready to em-
 “ bark for Flight, he is desirous to break this Design.
 “ What does he do to succeed
 “ in it? He gives to *Achilles*
 “ an odious and ridiculous
 “ Defender and Protector, to
 “ the end that the Impertinence of the Person should
 “ put them out of conceit of
 “ thinking or doing like him;
 “ these being nothing more
 “ capable of reclaiming a
 “ Man of Honour, than by
 “ shewing him that he fol-
 “ lows the Views of a very
 “ ridiculous Fellow, and whom
 “ he himself cannot forbear

whose

whose ungovern'd Tongue Incessant rav'd impertinently noisy, With dire Invectives (q) rail'd against the Kings: Studious he was to move the *Greeks* to Laughter; Hideous his Form; A most unshapen Mass; (r) The Monster of the Army; Dire his Look: Clump-Footed, Goggle-Ey'd; His crooked Shoulders Distorted stood; Th' Excrecence of his Breast Rose to his hanging Chin; His pointed Head Look'd like a Pyramid; and here and there Were scatter'd round a few torn ragged Hairs. (s) But above all *Achilles* and *Ulysses* He chiefly hated as his greatest Foes: They were th' eternal Objects of his Rage; And now he vents his Malice on *Atrides*, In base Reproaches: but his Words incens'd The nobler

“laughing at. This is so true, that if *Homer* had made *Nestor* say what *Thersites* says here in behalf of *Achilles*, the Business had been done, the Army had broke up; but because *Thersites* said it, the Ridiculoufness of his Person alone, brings back the *Greeks*, so that they think no more of their Country.”

This unforeseen Change, which carries them at once from Melancholy to Laughter, calms the Soul, and disposes them to make Reflexions, which they would have been incapable of in a State of Passion and Disorder.

(q) Rail'd against the Kings.] These two Strokes describe the worst Character in the World, to oppose Kings, and seek only to provoke the *Greeks* to Laughter. Furthermore, this Character of *Thersites* is pretty like,

at least in the Manners, to that of *Shimei*, who is very injurious to King *David*, and whom Holy Writ did not disdain to mention.

(r) Hideous his Form! A most unshapen Mass!] *Homer* heightens the Defects of his Person, because they serve for Ridicule, and perhaps, would signify, that in such an ill-shaped Body is commonly lodged a very vicious Soul.

(s) But above all, *Achilles* and *Ulysses* he chiefly hated as his greatest Foes.] This is the finishing Stroke; *Homer* could imagine nothing stronger to render this Person completely odious, than by saying he was the greatest Enemy to *Ulysses* and *Achilles*; because he must be the worst of Men, to hate two such Heroes, one for Valour, the other for Prudence.

Spirits

Spirits of the generous *Greeks* While thus aloud
the clam'rous Brawler spoke.

“What Cause hast thou, *Atrides*, to complain? What to demand? Thy wealthy Tents
“abound With Heaps of Gold; (t) with Women
“they are throng'd; Which we first give thee
“when we take a Town. Dost thou still thirst
“for Gold? Would'st have the *Trojans* Come
“down from *Troy*, and bring their treasur'd
“Stores. A mighty Ransom! for their captiv'd
“Sons, Whom I or some brave *Greek* in Battle
“took? Or want'st thou a fresh Girl to give
“thee Pleasure? And to be kept by force within
“thy Tent! Does it become the Leader of
“the *Greeks* To exercise his Pow'r in doing
“wrongs? Cowards as we are! Scandals of the
“Creation! Women, not Men! but let us Home
“return, And leave him here to waste his ill-got
“Riches; That he by sad Experience may be
“taught What 'tis to want our Aid; which we
“too oft Have lent, since he thus pays us with
“Affronts; By robbing great *Achilles* of the
“Prize, with which we crown'd the Conquests
“of his Arms. But wanting Courage, and a
“manly Soul, He with base Patience bore the
“offer'd Wrong. Had he been valiant, thou
“*Atrides* then, Hadst ne'er dishonour'd him a
“second time.”

(t) With Women they are to make the *Greeks* laugh; for
throng'd; which we first give as *Dionysius* of *Halicarnassus*
thee.] Ridiculous for such a has very well observ'd, take
Man as *Thersites* to say, We, away this Part of *Thersites*'s
and to put himself in the Num- Character, and his Speech
ber of such brave Men! Where- would be that of a *Nestor*, 'Εὖ
fore, *Homer* took Care to say, γὰρ τὸ Θερσίτη παρ' ἑλπίδος δύο,
that he study'd nothing but ἔπη, Νέστορος δὲ μὴ ἡγορία.

Thus

Thus insolently rail'd the ugly Wight. Then
 rose *Ulysses*, with a Look severe, And frowning
 thus began: "Thou noisy Bawler, Hope not
 "to rave against the Kings, *Thersites*, Long
 "with Impunity! Insolent Buffoon, There is
 "not such a Villain in the Army. Therefore
 "forbear this Liberty of Tongue; Nor with
 "foul Breath pollute the Name of Kings, Nor
 "talk thus mutinously of Returning. We are
 "not yet assur'd what Fate attends us. Nor
 "if we shall return with Shame or Glory.
 "Say, thou that raillest thus against *Atrides*;
 "Because the *Greeks* have loaded him with
 "Riches, And given him the choicest of the
 "Spoils: What has he had from Thee, but In-
 "juries? But this I say, and bear it in thy
 "Mind; If e'er I find thee give a second Loose
 "To thy Licentious Tongue; may I be slain In
 "Battle by the Foe, and may this Head Be
 "sever'd from these Shoulders: (u) Nor may
 "I E'er more be call'd *Telemachus's* Father;
 "If I don't take, and strip Thee to the Skin;
 "Naked as when thou first beheld'st the
 "Light, And lash thee from the Council, like
 "a Slave; Until thou weep with Anguish of
 "the Stripes!"

Thus he; and looking furious, with his
 Scepter infix'd a Blow between his Shoulder-
 Points. *Thersites* bent beneath the Blow and

(u) Nor may I ever more to be. The first Imprecation
 be call'd *Telemachus's* Father.] of *Ulysses* is against him-
 self, May this Head be se-
 ver'd from my Shoulders by
 That is to say, May I ne-
 ver more be his Father; May
 I lose my Son *Telemachus*. the Enemy; and the other
 For the *Greeks*, as well as the against his Son, who was most
 Orientals, us'd be call'd, for dear to him.

wept;

wept ; A livid Swelling rose upon his Back :
He sat him down, and trembling cast around
A hideous Look, and wip'd his flowing Eyes.

The *Greeks*, tho' sore afflicted, laugh'd aloud ;
And each in sportive Mood bespoke his Mate :
" 'Tis true, *Ulysses* has done glorious Things ;
" As well by good Advice, as valiant Fighting ;
" But never did a better Thing than now, By
" silencing this saucy Babler's Tongue. Hence-
" forth the Insolent will learn to speak In
" humble Terms, and not dishonour Kings."

This Conversation held the Multitude. And
great *Ulysses*, Conqueror of Towns, Advanc'd
into the midst of the Assembly ; His Scepter in
his Hand ; the Goddess *Pallas*, Stood by him
in a Herald's sacred Form ; Proclaiming Silence,
that all those behind, And those before might
hear the Hero's Voice. Then he, with his ac-
custom'd Prudence, spoke Aloud to all th' As-
sembled Pow'rs of *Greece*."

(v) The *Greeks*, O *Agamemnon* ! are re-
" solv'd To load you with Confusion, and with
" Shame ; In sight of the whole World ; nor
" will they keep The Promise which they made

(w) The *Greeks*, O *Agamemnon*, are resolv'd.] *Ulysses*'s
Aim in this Speech is to retain
the Troops. He does not pro-
ceed bluntly against their Sen-
timents, nor resist their Dis-
gusts, but, by sympathizing
with their Inquietude, he dex-
tiously sets before their Eyes
every thing that can revive their

Courage, and hinder them from
going away in the very Crisis of
a certain Victory. *Agamemnon*
said, Jupiter afflicts me in a ve-
ry grievous manner, and *Ulysses*
begins by refuting that, and
says, The *Greeks* are resolved to
load you with Confusion. Not
Jove, but the *Greeks* ; there is a
wonderful Dexterity in this.

" when

" when they left *Argos*, *That they wou'd ne'er re-*
 " *turn till Troy was fall'n.* Like tender Infants,
 " or distressed Widows, They weep, and sigh, and
 " languish after Home. (x) I own, so long a
 " War is very tiresome, Were it no more than
 " being kept so long From one's own Family ; we
 " daily see Men, who have been but one Month
 " from their Wives ; Consume with Grief, and
 " pine away with Sorrow, When Tempests and
 " an angry Sea detain them In some far distant
 " Port ; and now nine Years Have held their
 " Course since first we saw these Shores ; The
 " Greeks are blameless then, if they complain ;
 " If they repine, and wish they were at Home.
 " And yet, 'twere scandalous to stay so long ;
 " And empty back return of all, but shame. Take
 " Courage then, my Friends, with patience
 " wait, (y) Till *Calchas'* Prophecies prove true
 " or false. For well we know, and you must
 " all remember, You whom the Fates have
 " spar'd ; (z) the Thing is fresh : The Fleet as-
 " sembling in the Port of *Aulis*, And threat'ning
 " Woe to *Priam* and the *Trojans*, As we
 " were standing round a Crystal Spring ; And

(x) I own, so long a War is
 very tiresome.] I have followed
 the Sense, rather than the Let-
 ter. The Greek Verse is very
 hard ;

Ἡμῶν καὶ πόνοσ' ἐστὶν ἀνι-
 θέντα νέεσθαι.

Word for word ; in truth 'tis
 a great Affliction to sigh and
 languish so long for Home,

νέεσθαι is put there for to desire
 to return.

(y) Till *Calchas'* Prophecies
 prove true or false.] But it is
 Impiety to think them false,
 and consequently, the Greeks
 ought to stay.

(z) The Thing is fresh.] 'Twas
 nine Years old, but he abrid-
 ges this Space by his Expres-
 sion, to lessen the Uneasiness
 of the Greeks.

“off’ring Hecatombs on sacred Altars; (a) Under
 “the Shadow of a beauteous Plane-Tree, From
 “whose fair Foot there flow’d a living Stream;
 “A wondrous Prodigy appear’d: a Serpent,
 “Dreadful to see, and mark’d with bloody
 “Spots, Issuing by *Jove’s* Direction, from the
 “Altar, Ascended up the Tree with rapid
 “Force; There on a Branch, conceal’d beneath
 “the Leaves, Eight unfledg’d Sparrows with
 “their Mother lay: The Serpent, merciless, de-
 “vour’d the Young; The Mother fluttering a-
 “bout her Offspring, Lamenting and endeavour-
 “ing to relieve them; The Monster, turning
 “short, seiz’d on her Wing, And cruelly de-
 “vour’d the fluttering Prey. But after he had
 “made this bloody Banquet, Himself became
 “a stable Monument; The Son of *Saturn*
 “turn’d him to a Stone; We look’d amaz’d at
 “the prodigious Change. ’Twas in the very
 “midst of our Devotion, When this surprizing
 “Prodigy besel. Then *Calchas* strait, inspired
 “from above, *Why gaze ye here, ye gen’rous*
 “*Greeks? he said, Wise Jove, unfolding thus*
 “*the Book of Fate, Has sent this Sign, which*
 “*will not be in vain; And which, tho’ late, will*
 “*surely have Effect; And shall to future Ages*
 “*be recorded. For, as this Serpent has with cruel*
 “*Teeth Devour’d (b) the eight young Sparrows*
 “*and their Dam, We shall wage War so many*

(a) Under the Shadow of
 a beauteous Plane-Tree.] *Pausa-
 nias* writes; that the Remains
 of the pretended Trunk of this
 Tree were kept even in his
 Time, in the Temple of *Dia-*

na at *Aulis*, and that there was
 then to be seen the Fountain
 on the Brink of which this
 Plane-Tree stood.

(b) The eight young Spar-
 rows and their Dam, we shall

“Tears

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(c)

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" *Years with Troy ; And in the Tenth, reduce*
 " *the haughty Town.* Thus Calchas did the
 " Will of *Jove* explain, And now his Words
 " are drawing to a Proof. Stay therefore, vali-
 " ant *Greeks*, nor think of flight, 'Till *Priam's*
 " lofty City lies in Ashes ! "

Thus to the *Greeks* the sage *Ulysses* spoke ; Th'
 Assembly echo'd forth a mighty Shout ; And all
 the Navy rung with his Applause. Then *Ne-*
stor rose ; and lifting up his Voice ; (c) " Just
 " Gods ! (cry'd he) How we ourselves amuse In
 " Talk ; like Children, Heads unfit for War !
 " What is become of all our Oaths and Vows,
 " Our Resolutions, and our wise Debates,

wage War so many Years with
 Troy.] The eight young Spar-
 rows and their Dam, denote
 nine Years ; as in Holy Writ,
 the seven fat Kine which *Pha-*
raoh saw in a Dream, shew'd
 seven Years of Plenty, and
 the seven lean Kine, which de-
 vour'd the fat ones, denoted
 seven Years of Scarcity. It is
 easy to perceive, by this, an
 Identity of Style and Senti-
 ments.

(c) *Just Gods, cry'd he.*]
 It looks at first, as if *Nestor*
 in his Speech had the same
 Aim with *Ulysses*, but it was
 very different. *Ulysses* only pro-
 posed to detain the Troops,
 therefore he was to begin upon
 that Topic ; but *Nestor* was to
 make them take Arms that very
 Day, and lead them to Bat-
 tle, as *Agamemnon* desired, for
 that was what he had proposed
 in Council, Now let's consult,

says he, how we shall make the
Greeks take Arms. There is
 a wonderful Art in this Dis-
 course of *Nestor*. Seeing that
Ulysses's Reasons had made an
 Impression on the Troops, he
 gives a new Turn to those
 Reasons, and adds to them
 some of the same Nature ; and
 lastly, seeing they had worked
 their Effect, he presumes to
 counsel or rather commands,
 to take Arms, which he does
 with a very high Hand, as be-
 ing certain ; that none would
 have the Boldness to disobey ;
 and therefore, as the Troops
 had praised *Ulysses*, *Agamem-*
non praises *Nestor*, who makes
 him Master of the Army. *Dio-*
nysius of Halicarnassus has pre-
 sented, in its full Light, *Homer's*
 Art in these two Speeches ;
 and great Use may be made
 of that judicious Critic's Re-
 marks. See Pages 48 and 53.

“ The Sacrifices, and that mutual Faith, Which
 “ we each other gave in solemn Form? All
 “ these are blown away into the Air, And van-
 “ nish’d into Nothing, with the Smoke Of the
 “ same Sacrifice, which gave them Sanction.
 “ (d) We waste, in Dreams and vain Disputes,
 “ that Time Which better were employ’d in vi-
 “ g’rous Action. But, Son of *Atreus*, arm
 “ yourself with Courage; As you have al-
 “ ways done, exert your Pow’r: And quell
 “ this War of Words: draw out the Troops,
 “ And lead them to the glorious Deeds of War.
 “ (e) If there be one or two seditious Spirits,
 “ Dispos’d to sep’rate from the other *Greeks*;
 “ Ev’n let them stay behind; and perish here:
 “ But they shall never gain their coward Ends,
 “ Nor fail to visit their own native Shores;
 “ Till we are most undoubtedly confirm’d,
 “ Whether *Jove’s* Promises be true or false.
 “ This we all know, the Day the *Greeks* em-
 “ bark’d To carry Death and Ruin to the *Tro-*
 “ *jans*; *Saturnian Jove* sent an auspicious Sign,
 “ By thund’ring on the Right: therefore let no
 “ Man Haste to be gone from *Troy*, till he has
 “ shar’d Some beauteous *Trojan* Dame; (f)
 “ and taken Vengeance, For *Helen’s* Rape, her

(d) We waste our Time in
 vain Disputes.] Nestor here
 neatly hints at the Quarrel be-
 tween *Agamemnon* and *Achilles*,
 which was the only Cause of
 the continuance of the War.

(e) If there be one or two se-
 ditious Spirits.] Nestor in this
 Place secretly strikes at *Achilles*.

(f) And taken Vengeance for
Helen’s Rape, her Sighs and
 Tears.] Nestor here insinuates,
 that *Helen* was stoln against her
 Will; *ορινηματα* is a general
 Word which signifies Flight;
 Departure; *Homer* puts it here
 for Rape, and likewise for Sor-
 row.

“ Sighs

“ Sighs and Floods of Tears. But if there’s
 “ one, that’s weary of his Life : And would
 “ anticipate his tardy Fate : Let him begin to
 “ set his Face towards *Greece*. But be advis’d,
 “ great King, and listen to me ; For what I
 “ shall propose demands your Ear. (g) Divide
 “ the Army into Tribes and Nations ; That
 “ each may thus support his proper Class.
 “ By this Proceedure you will come to know,
 “ What Officers and Soldiers fought with
 “ Courage : Or who amongst them has a
 “ coward Soul. This farther you will find,
 “ what Obstacle Impedes your speedy taking
 “ of the Town ; Whether the Will of angry
 “ Heaven oppose, Or whether it proceeds from
 “ Want of Skill ; Or Courage in your Soldiers
 “ in the Fight.”

To this the Godlike *Agamemnon* answer’d :
 “ Sage *Nestor*, thou do’st certainly excel All other
 “ *Greeks* in Faculty of Speaking ! (h) I wish to

(g) *Divide the Army into Tribes and Nations.*] *Nestor* therefore, knew there is nothing more contrary to Service, than to compose Bodies of different Nations ; for there being no Union, it were impossible they should aid one another, and all concur to the same End. I shall not forget a very gallant Criticism of *Pammenes* the *Theban*. He maintained that *Homer* understood nothing of Marshalling Troops, because he put together those of the same Nation, of the same Race, and of the same Blood ; whereas he should only have placed together the Lover and Beloved,

to the end that the whole Army might be incited and spurred by the same Mind, being joined and united by a lively and animated Band ; for Men, sometimes, in time of Danger, desert their Kindred, their Allies, their own Fathers, and even their Children : but there never was an Enemy who came between Lovers. Lawful Love, only, can have this Effect.

(h) *I wish I had but Ten such Counsellors as thee.*] *Agamemnon* does not wish for ten *Achilles*’s, nor ten *Ajaxes*, but ten *Nestors*, so much does he prefer Prudence to Valour and Strength.

" *Jove*, *Minerva*, and *Apollo*, I had but Ten
 " such Counsellors as thee; Soon should the
 " Town of *Priam* fall before us. But *Jove* sends
 " nothing to me but Afflictions; And sows un-
 " profitable Strife among us. (i) I differ'd with
 " *Achilles* for a Captive; And great Contention
 " there has been between us. I own, I was the
 " first that fell to Passion. If no Divisions reign a-
 " mong the *Greeks*, Nought can retard the
 " Ruin of the *Trojans*, One Moment. Let us
 " then resume our Arms; But let the Army first
 " take some Repast: Let each Man grind his
 " Spear, and fix his Shield; The Horses too
 " have Food; and let the Cars Be well prepar'd,
 " and furnish'd for the Fight: That so we may
 " be able to perform The various Labours of
 " this bloody Day. For there will be no Re-
 " spite in the Battle; No, not a Moment; till
 " encroaching Night Restrains the Fury of the
 " Combatants. This Day, the Sweat shall pierce
 " ev'n to the Bucklers; The Hand shall be fa-
 " tigu'd with giving Blows; The Horses shall
 " be spent with drawing Chariots, O'er Hills of
 " Dead, and Mountains of the Slain. (k) And
 " as for those who shall abscond the Fight,

(i) *I differ'd with Achilles for a Captive.* There is a great deal of Subtilty in this Acknowledgment of *Agamemnon's*; that Prince seeing the *Greeks* were irritated against him, only for the sake of *Achilles*, he disarms their Resentment by his Confession, and fills them with Hope; which agrees with what *Nestor* had said. After-

wards, finding that his Words had produced their Effect on their Minds, already shaken by *Nestor's* Speech, he resumes the Character of a King, he commands, and accompanies his Commands with Menaces. See *Dionysius of Halicarnassus*, P. 4.
 (k) *And as for those who shall abscond the Fight.* *Aristotle*, in Explaining the Na-

" Lurk-

“ Lurking on board their Ships; be they assur'd,
 “ Nothing on Earth shall save them, or prevent
 “ Their being thrown a Prey to Dogs and Vul-
 “ turs.” Thus spoke the King; the *Greeks* ex-
 press'd their Joy, In mighty Shouts, which
 made the Air resound: As when the Waves
 (push'd by opposing Winds, Which plow the
 Ocean from its lowest Depths:) Dash with
 Impetuousness against a Rock; Which, stand-
 ing in their Way, resists their Fury.

They all arose; and rushing forth, disperse
 Into their Tents; they kindle instant Fires, And
 take a due Repast; they sacrifice Each to the
 Deity that he adores; Praying t' escape the
 Dangers of the Day. *Atides*, King of Men,
 offer'd to *Jove*, A fatten'd Bull, of five Years
 old: around The Peers of *Greece*, a glorious
 Circle stood; Invited to be present at the Rites.
Nestor the first; then King *Idomeneus*; Both *A-*
jaxes; then *Diomed*, *Tydeus'* Son; *Ulysses* too,
 equal to *Jove* for Wisdom. (l) Brave *Menelaus*,

ture of the *Lacedemonian* Mo-
 narchy, writes 3. *Polit.* 14.
 that the Kings were not abso-
 lute; that when they were a-
 broad upon Expeditions, they
 had an entire Authority, in
 whatever concerned War; but
 in Council, they had no more
 Power than the other Princes
 and Captains, which appears
 by *Homer*; for *Agamemnon* be-
 ing in Council, suffers the in-
 jurious Language of *Achilles*,
 and when he was out of Coun-
 cil, he had Power of Life
 and Death; All those, says he,
 who shall abscond the Fight.

But what is remarkable in
 this Passage of *Aristotle*, is,
 that after the two Verses; he
 adds half a Verse, which is
 now lost. For *Agamemnon* con-
 tinues,

Πᾶρ γὰρ ἐμὸν θάνατος . . .

For I have Power to punish those
 who disobey my Orders.

(l) Brave *Menelaus*.] It
 is sufficient once for all to
 give the Reason of these *Epi-*
thets which *Homer* uses. That
 which he gives here to *Mene-*
laus, βούν αγαθός, would be

(m) uninvited went ; Knowing the King a Sacrifice prepar'd, On whose Success his Happiness rely'd. They stand around the Bull, and take the Barley. King *Agamemnon*, lifting up his Voice, Address'd this Prayer to Heaven, and said : " Great *Jove* ! Whose Glory and
 " whose Power have no Bounds: Who fillest the
 " Immensity of Heav'n ! Grant, that before the
 " Sun conceals his Light, And sable Darkness
 " overspreads the Earth ; I may lay *Priam's*
 " Palace on the Ground, And burn with hostile
 " Fire, the crackling Gates ; That I may
 " with my Pike, pierce *Hector's* Armour : And
 " many of his Friends, around his Trunk, Precipitated bite the Dust in Death !"

(n) The Son of *Saturn* granted not his Prayer ; But took his Offerings, and increas'd his Toils.

ridiculous, if it was literally construed, *good at making a Noise*. But it signifies *valiant, intrepid*, because the common Effect of Fear being to cut short the Respiration, and to take away the Voice, it is consequently a sign that a General or Commander is exempt from Fear, when he can cry, and give his Orders, *with a loud Voice*.

(m) *Uninvited went*.] *Homer* would observe here, that 'tis for Strangers to be invited but that those of the Family might go of themselves, uninvited, such is the Union which ought to reign in Families.

(n) *The Son of Saturn granted not his Prayer, but took his Offering*.] *Homer* would shew,

that 'tis not thro' an Aversion to *Agamemnon*, that *Jupiter* does not grant his Prayer, since he receives his Sacrifice. God does not receive the Sacrifices of those he hates. *Jupiter* refuses the Death of *Hector* to the Hand of that Prince, because it was reserved for another's ; but he receives his Sacrifice ; which assures happy Success in his Enterprize, and he prepares new Toils for him, which shews that the Obstacles, which God opposes to our Designs are not always Marks of his Wrath, but only the Means which his Providence presents to us, for succeeding within the Time which he has destined, he makes us purchase with Difficulties the Favours he bestows on us.

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When they had pray'd to *Jove*, and with the
 Barley Hallow'd the Victims; towards Heav'n
 they turn'd Their Necks; and slew and flea'd
 them solemnly. The Thighs cut off, they wrap'd in
 double Fat, Collops of other Parts were skewr'd
 upon them. And on the Altar burnt with holy
 Flames. After the Fire had quite consum'd the
 Thighs, And when they had eaten of the sacred
 Entrails; They cut the rest in Pieces o'er the
 Flames; Roasting each Piece, then down they
 sat to feast. Each was content with his al-
 lotted Share, And when they were replete with
 hallow'd Cheer, Old *Nestor*, fam'd for Wis-
 dom, thus began: "Oh *Agamemnon*, pow'r-
 ful King of Men; Let us not here mispend our
 Time in Words; Nor thus defer to execute
 the Work Of Heav'n; but let the Heralds go
 around The Camp, and draw the Troops in-
 to the Field. Then lead them out to fight,
 and give the Signal, That we the sooner may
 begin the Battle."

The Son of *Atreus* follow'd *Nestor's* Counsel;
 He bids the Heralds go; they make the Camp
 Resound, and soon the *Greeks* are all assembled.
 The Kings too, quitting *Agamemnon's* Presence,
 Spread thro' the Host, and drew the Soldiers
 forth To fight, distinguish'd into Tribes and
 Nations. (o) Among 'em, *Pallas*, shone conspi-

(o) Among them, *Pallas* Art, and with a Boldness ca-
 shone.] What Poetry! What pable of striking Terror. The
 Nobleness is there in this I- Generals do not put the Troops
 mage! to describe Troops who in this fine Order, 'tis *Minerva*
 put themselves in Battle-Array herself; she ranges and animates
 with all the Order of military them.

cuous; Arm'd with th' (p) unconquer'd ever-
during *Ægis*; From whence there hung (q) an
hundred shining Rows Of Golden Fringe of
marvellous Contexture: (r) Each equal to an
hundred Beeves in Value. The Goddeſs, with
this Shield from Rank to Rank, Imperuous ſtalks,
exciting them to Arms; And breathes into them
Ardour and Impatience. (s) War is grown
sweeter to them now than Homē. (t) As when

(p) *Unconquer'd Ægis.*] *Ægis* ſometimes ſignifies a *Buckler*, and ſometimes the *Cuirafs*; it is here in the firſt Senſe, as may be ſeen by a Paſſage of the fifth Book, where the Armour of *Minerva* is deſcribed at length.

(q) *A hundred Rows of golden Fringe.*] So I have explained the Greek Word θύσσω. They were properly little Ends of Skin with their Wool, which uſed to be put at the Edge of the Garments, cloſe to one another, and like Feſtoon Work; wherefore, they are likewiſe called κορύμβους. Οἱ ἀρχαῖοι προβάτων δέρματα ἀνέβαλλον τοῖς τῶν ἰματίων κρασπέδοις.

(r) *Each equal to an hundred Beeves in Value.*] Thus they called a Piece of Gold, which had on one ſide the Impreſſion of an Ox, and on the other, the Head of the Prince, or of him that governed. Whence the Proverb, *he carries an Ox in his Tongue*; which was applied to thoſe who had ſold their Silence, and who held their peace for Money.

(s) *War is grown ſweeter to them now, &c.*] This is the Effect of *Agamemnon's* Counſel, which *Homer* ſo much praiſed; the whole Addreſs whereof I have try'd to explain.

(t) *As when a fierce wide-waſting Fire.*] *Homer* has ſuch a vaſt and lively Imagination, that all Objects, which preſent themſelves to him, impreſs their Image with ſo much Force, that he afterwards refunds them with Compariſons equally Noble and Simple, without forgetting the leaſt Circumſtance that may inſtruct the Reader, and make him ſee thoſe Objects, as he himſelf ſees them; and this is one of the greateſt Beauties of Poetry. *Homer*, ſeeing this numerous Army march, makes five Compariſons running, entirely different. The firſt is upon the Shining of their Arms, *As when a fierce wide-waſting Fire, &c.* The ſecond is upon the March and the different Motions of ſo many thouſand Men, who go to embattle themſelves, *As in the Meads of Aſius, &c.* The third is up-

a fierce wide-wasting Fire devours Some vast prodigious Forest on a Mountain ; Illuminating the far distant Fields. So shone the Splendor of their gorgeous Arms, Reflecting up to Heav'n, a dreadful Light : (u) As on *Cayster's* Banks in *Asius'* Meads, Prodigious Flocks of Wild Geese, Cranes, or Swans, Clapping their Wings, and pouring from above, Are seen to light upon the Earth with Cries ; Which make the echoing

on their Number, *As numerous as the Leaves and Flowers of Spring.* The fourth is upon the Ardour which they have for fighting. *As Flies in Legions,* &c. And the fifth and last, upon the Obedience and good Discipline of these Troops who are ranged without Confusion, and are marshalled under their Chiefs, *As Flocks under their Shepherds.* But if this Fecundity is admirable, the Wisdom with which *Homer* uses it, is no less so ; for he never does it, but very aptly. The time which is requisite to form a great Army, gives him leisure to make all the necessary Comparisons. By this admirable Secret he lets the Reader into the very Thing, and makes wonderful Profit of a Time which another Poet would have lost.

(u) *In the Meads of Asius.* 'Tis in this manner it must be translated, and not in the Meads of Asia ; for *Asius* can never be a Patronymic Adjective ; 'tis a proper Name *Asius*, or *Asies*, who was a

King of *Lydia*. In the Text they have falsely put an *iota* under the Word *Asiaw*, it must be taken away. This Passage has not only deceived the modern Translators, but likewise *Virgil* himself, who in the first Book of the *Georgics* says,

*Jam varias pelagi volucres,
& qua Asia circum
Dulcibus in stagnis rimantur
prata Caystri.*

It deceived *Catullus* too, who writes in the *Epithalamium* to *Mallius*,

*Floridis velut emens
Myrthus Asia ramulis.*

Strabo writes, that the Ancients thought this Meadow was thirty *Stadia* from *Nisa* pretty near the Banks of *Cayster*, where they shewed little Oratories sacred to the Heroes *Caystrus* and *Asius*, and which they still called λειμὼν, Meadow. In *Homer* we often find the Name of a Hero called *Asius*, who was a Son of *Hyrtacus*.

Meads afar resound. Some settling e'er the rest
 are half-way down ; So did the Squadrons and
 Battalions move From out their Camp, tow'rd
 the *Scamandrian* Plain : The Earth groan'd hor-
 ribly beneath the Feet Of Men and Horses
 rushing to the War : They stood upon *Scam-*
mander's spacious Meadows, As num'rous as
 the Leaves and Flowers of Spring : And as in
 Summer, Legions of swarming Flies Buz round
 a Shepherd's Cott at Milking-time, So did the
Greeks advance against the *Trojans*, Greedy of
 Blood, and eager for the Fight. Each Leader
 knew, and rang'd his Troops in order ; With
 as much Ease (w) as Goatherds know their own,
 When they are mix'd with others in their Pasture.
Atrides with a Mien beyond compare, Shone in
 the middle of the Combatants. (x) His Head
 and Eyes resembled mighty *Jove's*, When from
 his Arm he hurls his flaming Bolts ; Tall as the

(w) *As Goatherds.*] *Homer*
 puts here Herds of Goats, ra-
 ther than other Herds, 'because
 Goats are the most straggling ;
 besides, 'tis a Comparison fa-
 miliar to the Orientals. Thus
 the Army of *Israel* is compared
 to two little Flocks of Kids,
quasi duo parvi greges caprarum,
 3 Kings, xx. 27.

(x) *His Head and Eyes re-*
sembled Jove's.] Here *Homer*
 sums up in two Verses every thing
 that forms a great King. He
 had the Head and Eyes of *Ju-*
piter, that is to say, Prudence,
 Vigilance, Care ; for *Jupiter*
 extends his Providence over all,
 and nothing is hidden from his

Eyes. He had the Stature of
Mars, for high Stature gives
 Majesty ; and, as *Aristotle* says,
 nothing that's little can be
 handsome ; some Nations chose
 their Kings by their Stature :
 and lastly, he had the Strength
 of *Neptune* ; for *Neptune* is the
 Symbol of Strength, because
 he shakes the Foundations of
 the Earth ; and we know, too
 well, that Kings can shake the
 Earth when they please. *Homer*
 therefore could not better de-
 scribe the Majesty of *Agamem-*
non, than by giving him the
 greatest and divinest Attributes
 of the three most powerful
 Gods,

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God of War, and strong as *Neptune*. He look'd remarkable above the rest, (*y*) Like a proud Bull that lords it o'er the Meads. (*z*) *Jove*, that Day, gave him a Majestick Brightness, Which quite eclips'd the other *Grecian* Heroes.

Say, *Muses*, you who dwell in high *Olympus*, (For you, b'ing Goddesses, see all, know all;

(*y*) *Like a proud Bull.*] After *Homer* has compar'd *Agamemnon* to three Gods, one would think he debases him by comparing him to a Bull. *Eustathius* has very well observed, that whosoever should reproach *Homer* with this, would be guilty of a false Criticism. That Poet describes the Majesty of this Prince, by two Comparisons; the first is intended for sublime Spirits, who are capable of perceiving the Fineness of the Allegory, the other is for those who being of a less elevated Understanding, have need of the Representation of Images, drawn from a sensible Object, but still grave and noble; and such is the Bull, born to command and reign. For this Reason, *Homer* does not here compare this Prince to a Lion, for the Question is not concerning *Strength* only; but to a Bull, because it relates to *Rule*, and of marching at the Head of Troops, for which the Bull is fitter than the Lion. And therefore, the Lion is taken for the Symbol of Tyranny, and the Bull for the Symbol of Royalty.

(*z*) *Jove*, that Day, gave him a Majestick Brightness.]

Had not *Agamemnon* always this Majesty? wherefore, then does *Homer* say that Day? For two Reasons. The first, because on the Day of Battle, *Agamemnon* had more Authority, and consequently more Majesty, than on other Days. And the second, because the Majesty of a King certainly seems greater when he is at the Head of a great Army, and gives Orders to so many thousand Men, and to their Chiefs. Besides, *Homer* would insinuate that the Majesty of Kings, being an Emanation from that of God, is greater or less, according as God pleases to communicate his Spirit to them. Lastly, 'tis a constant and received Truth, that God can encrease the Brightness of a Prince, and heighten his good Mien when he pleases, as he can encrease his Beauty; there is a remarkable Example of this in Holy Writ. After *Judith* has laid aside the Habit of a Widow, and adorned and set off herself, God adds to her Beauty, a Brightness which she had not before: *Cui etiam Dominus contulit splendorem, quoniam omnis ista compositio, non ex libidine, sed ex virtute pendebat.* *Judith* x. 4.

Whilst

(a) Whilst we below know nothing but by Fame) Say then who were the *Leaders* of the *Greeks*? As for the *Multitude*, I could not name them, Tho' I had twice five Tongues, and twice five Mouths; A Voice infrangible and Lungs of Brass; Unless you aid me, *Jove's* Celestial Daughters! Recounting to me all who came from *Greece*: Yet I will name the Captains, and the Ships.

(a) Whilst we below know nothing but by Fame.] This is a very noble Turn of the Poet's, to give an Air of Truth to his Fable. Men know nothing certainly, for they know nothing, but from the confused Reports of Fame; but the Gods know every thing, and consequently if the *Muses* speak, they will say nothing but Truth. We have heard confusedly of the War of *Troy*; but the *Muses* know every thing exactly, and can tell us the Whole of it. *Hom*er would gain the Confidence of his Reader, by making him thereby believe, that he is not the Author of his Fable, and that he delivers nothing but Truth.



A List of the Grecian Troops and Ships.

Peneleus, Leitus, Archefilaus, Prothenor, Clonius, headed to the War The (a) stout *Bæotian*

Homer, to gain the Attention of his Readers, and to prevent them from looking on this Roll, as a simple List, which is commonly an insipid and dry Work, took care to invoke the Muses, to shew that this Piece is no less worthy our Curiosity than the rest. In effect, to supply the Action, which is the Soul of Poetry, and to qualify the Irksomeness which may arise from the great Number of Proper Names, with which this List is full, the Poet has wonderfully vary'd it by antient Histories, by Genealogies necessary for what follows, and by charming Descriptions, which give a real Delight. *Homer*, perhaps, is the only Poet that ever made a Muster-Roll which tired not. It is needless to observe here, that this List gives the Fable a mighty Air of Truth, and serves very much for the Probability; which is what every body has a Taste of. But, perhaps, it may not be amiss to inform you, that *Homer's* Intention was to honour the *Greeks*, to whom he addresses his Instructions, and that if I may compare the Work of a Poet with that of a holy Legislator, he has done like *Moses*, who, by his Book of *Numbers*, gives a List of the Families and Tribes. This List of *Homer* had the same Authority in *Greece*, as that of *Moses* had among the *Hebrews*, and it was often us'd to determine the Differences of People, contending for the Property of such and such Territories. *Calydon*, for Example, notwithstanding the Claim of the *Æolians*, was adjudg'd to the *Ætolians*, because *Homer* had put it here among the Cities of these last. The *Athenians* gave *Sesios* to those of *Abydos*, because *Homer* had said, That the *Abydinians* possess'd *Sestos*, *Abydos*, and the divine *Arisbe*. The *Milesians*, and those of *Priene*, pretending to the City of *Mycalæ*, one single Verse of *Homer*, stronger than all Titles, gave the Victory to the first; and it was upon a Verse of the same Poet, that *Solon* put the *Athenians* in Possession of *Salamin*. There have been several Volumes written by the Ancients on this List. *Apo'todoros* made Twelve Volumes, and *Monogenes* Twenty three. But the best Commentary which can be had at this time, are the Books of *Strabo*, who shews that *Homer* was no less excellent at Geography than Poetry. I shall not here enter into the Particulars of his Remarks, but shall content myself to report what seems absolutely necessary for the understanding of *Homer*; the rest, tho' very curious and useful, will not, perhaps, give any great Pleasure to my Readers; at present, we shall only seek, in *Homer*, Moral and Political Instructions, the Wonders of Poetry, and the Charms of Fiction, and not Geographical Exactness.

(a) Stout Bæotians.] Because [with the Word *Bæotians*, *iz* *Homer* began this Catalogue [was call'd *Bæotia*; as Laws Bands.

Bands. From *Hyria*, these, From rocky *Aulis*, *Schœnus*, and from *Scholus*, From *Thespiæ*, *Graia*, *Eteonus*' Heights, And from the Plains of *Mycalessus* came. To these *Ileus*, *Harma*, and *Erythræ*, *Eleon*, and *Hyle*, and *Ocalea*, *Peteon*, and *Medeon* fam'd for stately Domes, *Copæ*, and *Eutresis* and lofty *Thisbe*, *Glisa*, and *Platea*, and *Coronea* And *Haliartus* rich in fruitful Meads, Join'd their brave Sons, who shone in youthful Arms. With these th' Inhabitants of new-built *Thebes*, Wall'd with uncommon Art ; they of (b) *Onchestus*, (Where *Neptune's* Temple stands, a glorious Dome :) Of *Arne*, fruitful of luxuriant Vines ; *Mideæ*, Holy *Nisa*, and *Anthedon*, Which stands upon *Bœotia's* utmost Bounds ; Assum'd their Arms, and issued to the War ; Of these were fifty Ships, and ev'ry Ship Bore against *Troy*, twice sixty valiant Men.

But the *Bœotians* of *Orchomenus*, And of *Aspledon*, follow'd to the War *Ascalaphus* and stout *Ialmenus* ; Whom fair *Astyochë* to *Mars* had borne ; The lovely Maid endeavour'd to withstand, In vain, the Force of the enamour'd God ; He in her own Apartment, in the Court Of her Sire *Astor*, seiz'd her by Surprise. These two brave Heroes thirty Vessels brought.

The Sons of *Iphitus*, *Epistrophus*, And *Schedius* led the *Phœcian* Bands : they dwell In *Cypa*—
are cited by the first Word of their Text.

(b) *Onchestus*, Where *Neptune's* Temple stands, a glorious Dome.] The Greek Word ἄλσος signifies a sacred Wood ; but *Strabo* observes, that *Homer* here gives this Name to the Temple only, tho' it was not accompanied with a Wood ;

for *Onchestus* was situated upon a little Hill quite naked, its Temple was also without any Shade. *Pausanias* writ, that even in his time this Temple was seen, as also the Statue of *Neptune*, and this ἄλσος, but by this he meant the sacred Inclosure, and not the Wood.

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rissus, and the Rocks of *Python*, In *Criſſa*, *Panopæa*, and in *Daulis*, *Anemoræa*, and *Hyampolis*; They too who drank *Cephiſſus*' cryſtal Streams, And they who dwelt in fair *Lilæa*'s Walls, Where that ſam'd Flood begins his wat'ry Courſe: Brought forty Veſſels to the Shores of *Troy*; And on the left of the *Bæotians* lay.

Ajax, the Son of *Oileus*, led the *Locrians*; He had not the robuſt gigantick Frame Of *Telamonian Ajax*, and was arm'd With a light Corſlet, but of all the *Greeks*, None better knew, from his deſtructive Arm, With fatal Certainty, to launch the Spear. He from *Calliarus*, *Cynus*, and from *Opus*, From *Scarphe*, *Befſa*, from *Augea*'s Tow'rs, From *Tarphe*, and from *Thronius*, by whose Side The fair *Boagrius* draws his watry Train: Led forty Veſſels, fraught with *Locrian* Heroes, Who dwelt beyond *Eubæa*'s utmoſt Verge.

The brave *Abantes* of *Eubæa*'s Coaſt, Who liv'd in *Chalcis* and *Iretria*'s Bounds: And *Hiſtiæa*, fertile in rich Wines; They of *Cerintbus*, near whose ſtately Walls The roaring Ocean rolls his angry Waves: They too of *Styron*, and the proud *Caryſtus*, And *Dium*, ſeated on a rocky Height, Were given to valiant *Elephenor*'s Care; *Chalcedon*'s Son, the Off-ſpring of dread *Mars*! (c) He headed the *Abantes* to the

(c) He headed the *Abantes*--- ſhore off the Locks that near the Forehead grew.] This is to praiſe the Courage of thoſe People. As they always came to cloſe grapple with the Enemy, they wore no Hair before, that they might not give their Adverſary an Advantage; and they let the Hair grow which they had behind, becauſe they never

turned their Backs. This Cuſtom was not peculiar to the *Abantes* only; it was in uſe among other Nations, as the *Arabians*, of whom *Herodotus* ſaid, *κείρονται δ' ὑποτροχαλα περιζυγόντες τοῖς κροτάλοις*, they cut their Hair round, by ſhaving only the fore Part of the Head. It was for the ſame Reaſon, that *Theſeus* conſecrating his Hair to

War;

War ; Who, to elude the Foe, shore off the Locks, That near the Forehead grew ; in Battle brave, They scorn to hurl the Javelin from afar ; But rushing furious on the adverse Bands, (d) With dreadful Pushes of their Lances pierce The strongest Helmets and the thickest Shields. They sail'd in forty Vessels against *Troy*.

The Men of *Athens*, the imperial Seat (e) Of generous *Eretheus* ; (whom the Earth From her prolifick Womb brought forth, and whom *Minerva* plac'd in her Illustrious Dome ; (f) Where

Apollo, cuts off only that of the fore Part, as *Plutarch* relates. To conclude, in this manner of describing Nations by their Hair, we may see the Style of Holy Writ. Thus God says in *Jeremiah ix. 25. Visitabo super omnes qui attonsi sunt in comam, habitantes in deserto. I will visit upon all that have the Corners of their Hair poll'd, dwelling in the Desert ; that is to say, the Arabians, the Ammonites, the Moabites, the Idumeans. And in Chap. xlix. 32. Et dispergam eos in omnem ventum, qui sunt attonsi in comam. I will scatter into all the Winds, those that have the Corners of their Hair poll'd, leaving only the hind Part of it.*

(d) With dreadful Pushes of their Lances pierce.] The Greek says, with their Lances extended they pierce. And this is what *Strabo* has explained in the beginning of his Tenth Book. The Lance, says he, was for two Uses, either they threw it from them, as *Achilles* did, who boasted he could cast his Lance, as far as another could his Javelin ; or

it was used to fight with, Hand to Hand, and this is what *Homer* calls an extended Lance, which is not darted, but always held and never quitted.

(a) Of generous *Eretheus* ; (whom the Earth from her prolifick Womb brought forth, and whom *Minerva*.] This is a beautiful Commendation of this Prince ; The Earth brought him forth, that is to say, he was not an Alien, but born in *Attica* ; *Minerva* educated him, that is to say, he was endowed with a great Wisdom ; and placed him in her Temple, that is to say, he was very pious.

(f) Where the Athenians in religious Form, at certain Periods of revolving Years.] This Passage should be translated as I have done it ; for *Homer* design here the *Panathenean* Feasts, which were celebrated every five Years. We cannot doubt, but they were a long time before *Homer*, and before the War of *Troy*, since they were instituted by *Orpheus*, and renewed by *Theseus*.

the

the *Athenians* in Religious Form, At certain Periods of revolving Years, Slay Bulls and Lambs upon her Holy Altars :) Throng'd round the Banners of the brave *Meneſtheus*. Well did he know againſt the promis'd Fight (g) To range the Horſe and Foot in fair Array : None but ſage *Neftor* could with him compare ; Whom greater Age had taught a greater Art. (h) Him fifty Veffels follow'd o'er the Main.

From *Salamin* twelve Veffels *Ajax* brought ;
(i) And near th' *Athenians* rang'd 'em on the Shores.

They who in *Argos* and *Tyrinthia* dwelt ;
Hermione and *Aſine*, renown'd For gulphy Caverns and unfathom'd Depths ; In *Træzen*,
Eiones, and *Epidaurus*, Whoſe Hills are cover'd with luxuriant Vines ; They of *Ægina*, and *Maſeta's* Plains, Were led by *Diomed*, and *Sthenelus* : And brave *Euryalus*, *Meciſtheus'* Son ; But *Diomedes* bore ſupream Command : And eighty Veffels brought to *Ilium's* Shores.

They of *Micene*, and of wealthy *Corinth*,
They of *Orneæ*, and *Cleone's* Tow'rs, They too

(g) To range the Horſe and Foot in fair Array.] This is a fine Eulogium for the City of *Athens*, that in the Time of the Trojan War, they had a Captain celebrated for the ordering of a Battle. The Ancients obſerved, that *Homer* was the firſt who called the ordering of a Battle *νόμον*.

(h) Him fifty Veffels followed o'er the Main.] The *Athenians* had but fifty Ships, becauſe at the Time of the Trojan War,

they had not the great maritime Forces, which they had afterwards, and which rendered them ſo long time Maſters of the Sea.

(i) And near th' *Athenians* rang'd 'em on the Shores.] As acknowledging the *Athenians* for their Maſters. 'Tis this Verſe which they ſay *Solon* added to *Homer's* Text, to cauſe *Salamin* to be adjudg'd to the *Athenians*. You need only read *Plutarch* in *Solon's* Life.

of *Aræthurea's* pleasant Seats, (k) Of *Sycione*, where *Adrastus* first was King; *Pellene*, *Ægion*, *Gonoessa's* Hills, Of *Hyperesia*, and * of all the Coast, That lies along the Sea, and they who dwelt Near spacious *Helice*, in gallant Arms, Follow'd *Atrides* in an hundred Ships. A dreadful Army! formidably glorious! But he conspicuously above the rest Shone with peculiar Glory: His bright Arms Gave a gay Terror to his awful Mien; His Look shew'd Majesty and spoke the Hero Chief o'er a thousand Heroes: Bold he was To battle bravely on the bloody Plain. And none of all the Princes of the Greeks Brought such a Train of Warriours to the Field.

(k) Of *Sycione*, where *Adrastus* first was King.] How was *Adrastus* the first that reigned in *Sycione*, if he was the seventeenth King, according to *Pausanias*, and the twenty third, according to *Eusebius*? This Passage is very perplexing. *Scaliger*, who perceived the Difficulty of it, says in his Remarks upon *Eusebius*, p. 50. that we should see whether *Homer* has not put here *πρωτα* for *πρῶτος*, where *Adrastus* reigned first; that is to say, where *Adrastus* reigned before he reigned at *Argos*; for they insinuate, that before he reigned at *Argos*, he reigned at *Sycione*; and this seems confirmed by *Servius*, who upon this Verse of the sixth

Book of the *Æneis*, & *Adraſti pallentis Imago*, says, *Adraſtus Rex Sicyonis, primus poſt Argivorum, ſocer Tydei & Poly-nicis. Adraſtus was at firſt King of Sicyone; afterwards reigned at Argos, and was Fa-ther-in-Law to Tydeus and Poly-nices. But I am perſuaded, Homer meant that Adraſtus was the firſt King of Sicyone; whether becauſe thoſe who reigned before him were rather Tyrants than Kings, or elſe, that he had changed the Form of Government. Be it as it will, this Paſſage proves that in the Time of the Trojan War, Sicyone had no longer its particular Kings, but made Part of Agamemnon's Kingdom.*

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They who in *lowly *Lacedæmon* dwelt In *Pharæ*, *Sparta*, *Messe*, and *Brisea*, The fair *Augææ*, and *Amycle's* Holds, And *Helos* situate on the Ocean's Shores, In *Laas*, and *Oetylos*, came in Arms By *Menelaus* led: He sixty Ships, Man'd with stout Warriours brought: his warlike Bands From *Agamemnon's* were distinct: him Rage Drew to the War; he burnt with gen'rous Fury, (l) To vindicate the Rape of beauteous *Helen*; And to revenge the Sighs and flowing Tears, Which the fair Penitent pour'd forth in Floods.

* Because environ'd with Mountains.

From *Pylos*, *Nestor* ninety Vessels brought; From fair *Arene*, and the Walls of *Thyros*, Where *Alpheus* rolls his Waves in shallow Streams; With him went they of *Æpys'* beauteous Town; Of *Pteleos*, *Cyparissa*, and of *Helos*, *Amphigenæa*, and illustrious *Dorios*; There the harmonious Muses *Thamyris* found, As from *Oechalia's* Plains he held his Way, From Royal *Eurytus*; and there they took A Laudable Revenge; (m) and scourg'd

(l) To vindicate the Rape of beauteous *Helen*; and to revenge the Sighs and flowing Tears, &c.] This is the second Time *Homer* speaks of *Helen's* Tears. There is in it a Becomingness which charms me. *Homer*, considering it would be offensive in a Husband to overturn *Europe* and *Asia*, for the sake of an unfaithful Wife, persisting in her Crime, insinuates, that she either did not consent to this Rape, or that she repented; which saves *Homer*, and justifies *Menelaus*.

(m) And scourg'd his Pride.] *Homer* in these little Stories, which he sprinkles up and down in his Poem, wraps up many important Lessons. Here this *Thamyris* the *Thracian* is an Emblem of those learned Boasters, and those vain Poets, who think they write and sing better than the Muses themselves. This Pride seldom goes unpunished; they lose their Sight and Voice, and forget the little which they knew of their Art; that is to say, they fall into very

his

his Pride. Oft had he boasted that he would obtain The Prize of Musick ; tho' the heav'nly Nine, The tuneful Daughters of Almighty *Jove*, Should leave *Olympus* to dispute the Crown. Enrag'd at his presumptive Pride, the Muses Depriv'd him of his Sight, his Voice, and Art Of sweetly touching the melodious Strings.

Th' *Arcadians* (n) under steep *Cyllene's* Brow, Near valiant *Æpytus*' distinguish'd Tomb, They too of *Pheneus*, and *Orchomenos*, Of *Ripe*, *Stratis*, and *Enispe's* Tow'rs, Which stand expos'd to all the warring Winds. They of *Mantineæ*, *Stymphalos*, and *Tegea*, And fair *Parrhasia* issu'd to the War. By *Agapenor* led, *Ancaus*' Son, He headed sixty Ships, and in the Ships Th' *Arcadian* Train, all gallant Warriours came. These Ships by *Agamemnon* were prepar'd, For distant from the Seas th' *Arcadians* dwell ; Train'd upon Land, unskill'd in Sea-Affairs.

gross Faults, capable of humbling them if for a Moment they would divest themselves of Self-Love. *Homer* was very far from this Vanity, he attributed all to the Muses, and nothing to himself.

(n) Under steep *Cyllene's* Brow, Near valiant *Æpytus's* distinguish'd Tomb.] Near the Mountain called *Triorene*, or of the *Three Fountains*, there is another Mountain called *Sepia*, upon which this *Æpytus*, who was killed by a Serpent, was buried. His Tomb was

seen even in *Pansanias's* Time, who writes, that because *Homer* had celebrated it in his Verses, he had a Curiosity to see it. 'Twas a Tomb without any Ornament, a plain Heap of Earth, surrounded with a Stone Wall. *Homer* places this Tomb under the Mountain *Cyllene*, because indeed you pass by this Tomb in the Way to the Mountain, the highest of all *Arcadia*. This shews the great Knowledge *Homer* had of the Places he describes.

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They who inhabited *Buprasium*; they Of *Elis*, and the wide extended Coasts Between *Hyrmine*, the *Olenian* Stone, *Myrsinus* and *Alisus*, own'd the Sway Of four illustrious Captains: Each was Chief O'er ten large Vessels, mann'd with *Epean* Bands. The Son of *Cteatus*, *Amphimachus* Govern'd supreme: next him brave *Thalpius* sway'd. The third *Diores*, *Amarynces'* Son: The fourth *Polyxenus*, a Godlike Hero!

They of *Dulichium*, and the utmost Isles, Nam'd the *Echinades*, which adverse lie To *Elis'* Regions, and the roaring Mouth Where *Achelous* disembogues his Waves: Throng'd round the Banners of illustrious *Meges*, (o) The Favourite of *Jove*, and Son of *Phyleus*. He from his Father's Wrath, from Realm to Realm, A wretched Wand'rer fled; but fix'd at length, And at *Dulichium* settled his Abode. He forty Vessels brought to *Ilion's* Shores.

(p) The *Cephalenians* brave *Ulysses* led; With him the *Ithacans*, and they who dwell In the wide Forest of *Neritos*, they Of *Crocylæos*,

(o) The Favourite of Jove, and Son of Phyleus.] By these Words, The Favourite of Jove, Homer alludes to the History of this *Phyleus*, who for having born Witness to the Truth, against his own Father *Augeas* King of *Elis*, who refused to give *Hercules* the Recompence he promised him, and which was agreed for, incurred his Displeasure; but he was protected by *Jupiter*. The History is related at length by *Apollo-*

dorus, Lib. 2. Those who love Truth are beloved of *Jupiter*.

(p) The *Cephalenians* brave *Ulysses* led.] After having named the *Cephalenians*, he gives the Particulars of them; for, as *Strabo* has observed, *Homer* calls by the Name of *Cephalenians*, not only the Inhabitants of the Isle of *Cephalenia*, but also all the Subjects of *Ulysses*, the *Acarnanians*, &c.

and

and steep *Ægylips*, (q) Of *Samos*, and *Zacynthus*, (r) and all they Who held the Continent beyond the Isles. With stout *Ulysses* sail'd to adverse *Troy*. Twelve Ships he brought, illustrious to behold, Gay in rich Colours, (s) which, from Head to Stern, Shone glorious, painted with Vermillion Dyes.

Thoas, *Andraemon's* Son, th' *Ætolians* led; They in *Pylene*, *Pleuron*, and in *Oenus*, In rocky *Calydon*, and *Chalcis* dwelt. (t) For now the Sons of *Oeneus* were no more; Both Stock and Branch was dead: dead was old *Oeneus*, And Godlike *Meleager*: and the Scepter Descended to *Andraemon*, *Thoas' Sire*: Him forty Vessels follow'd to the War.

The *Cretans* who *Gortina* held and *Cnossus*; *Lyctus*, *Miletus*, and *Lycaustus' Tow'rs*: *Phæstus*

(q) Of *Samos*.] Which was also call'd *Same*.

(r) And all they who held the Continent.] That is, those of *Acarmania*, and all the Nations which are on the Side opposite to the Isles. For it is ridiculous to believe, with the Interpreters, that by the Word *Epirus*, *Homer* intended *Epirus* in a proper Sense, for it was not in the least under the Command of *Ulysses*. *Epirus* here signifies only *Continent*.

(s) Which from Head to Stern shone glorious, painted with Vermillion Dyes.] The Head and Stern denominate the whole Ship, for the whole Ship was painted with Vermillion; wherefore *Virgil* says, *Pictas puppes, pictas carinas*. *Herodotus* writ, that this was an old Custom. *Anciently*, says he, all the Ships

were painted with Vermillion. Which shews that it was left off in his Time.

(t) For now the Sons of *Oeneus* were no more.] *Oeneus*, King of *Calydon*, married *Althea*, Daughter of *Thestius*, by whom he had three Sons and one Daughter, who married *Andraemon*; he had also *Meleager* by her. All these Children of *Oeneus* came to unfortunate Ends; the Mother dy'd after them, and *Oeneus* marry'd the second time *Peribea*, Daughter of *Hipponous*, and had by his second Wife *Tydeus*, Father of *Diomed*. *Oeneus* was afterwards killed by the Sons of *Agrius*. *Homer* passes all this in two Words, without being tempted to give so tragical a History; this was not the Place for it.

and

and *Rutius* fam'd for stately Domes; And all th' Inhabitants of *Creta's* Isles; Port'd from an hundred Cities rush'd to War Under the Sway of stout *Idomeneus*: And *Merion* dreadful as the God of Battles; Both eighty Vessels led to conquer *Troy*.

(u) The haughty *Rhodians* in three different Bands From *Lyndus*, from *Falyssus*, and *Camirus*, Follow'd *Tlepolemus* in nine large Ships. *Tlepolemus* from *Hercules* was sprung; And fair *Astyoche*, whom that brave Hero His Captive made (w) by *Selleis* crystal Flood, In *Ephyre*, when his triumphant Arms Laid stately Cities level with the Ground; And drench'd the crimson Plains with Streams of Blood. Th' unhappy Youth, train'd in the Royal Court, (x) By an accurs'd Mistake, *Lycimnius* slew, His Father's Uncle; and to shun the Rage Of *Hercules's* Sons,

(u) *The haughty Rhodians.*] This Character which the *Rhodians* had of being so proud, is very ancient, since *Homer* was apprised of it, as is seen by this Passage. For which Reason, the Bully introduced by *Terence* in his *Eunuch*, Act. 3. Scen. 1. says,

*Quid illud Gnatbo,
Quo pacto Rhodium tetig-
im in convivio.
Numquid dixi tibi?*

The Haughtiness of this People proceeded from their Riches, and their Mastership of the Sea, they were also wonderfully magnificent, both in their

Eating and Building; and upon this, the Saying of *Stratonicus* is founded, *That the Rhodians built as if they were always to live, and eat as if they were to die the next Day*

(w) *By Selleis crystal Flood.*] This is to distinguish it; for there were several Cities so called; but that which was about 26 *Stadia* from *Elis*, was the only one which had a River called *Selleis*.

(x) *By an accurs'd Mistake Lycimnius slew.*] Going to strike one of the Slaves of *Lycimnius*, he miss'd him, and unhappily killed *Lycimnius*, who was *Alcmena's* Brother. See the Second Book of *Apollodorus*.

prepar'd a Fleet; Gather'd a martial Train, and
 fled to Sea. When he had travers'd long the
 spacious Main, Pass'd thro' a dire Variety of
 Woes; Tost and fatigu'd he put to Shore at
Rhodes: Three Bands he form'd, which, in three
 diff'rent Parts Fix'd their Abodes: then on 'em
 from above (y) *Jove* smil'd propitious, and with
 lavish Hands, Showr'd down a blest Immensity
 of Riches.

(z) Three Ships from th' Isle of *Syme* *Nireus*
 brought, *Nireus* was from the bright *Aglaia*
 sprung, And from *Caropus's* imperial Bed. *Nireus*,
 the far most lovely of the *Greeks* That sail'd to
Troy, except the Son of *Thetis*, Whose Frame
 divine was exquisitely beauteous. But *Nireus's*
 coward Soul disgrac'd his Form: He brought
 few Warriours to the Shores of *Troy*.

(y) *Jove* smil'd propitious, and with lavish Hands showr'd down a blest Immensity of Riches.] In Translations Regard must be had not only to the Sense, but also very often to the Letter, to dive into the Allusions which are made to ancient Fables. This is a very good Example to prove what I urge. If I had translated this Verse of *Homer*, barely with respect to the Sense, I had put, and they were favoured by *Jupiter*, who loaded them with Riches; no body perhaps would have blamed my Translation; nevertheless, I had very ill translated it; for here it is not sufficient to give the Sense only; the very Letter must likewise be rendered. *Homer* in saying, κατέχευε πλοῦτον, he poured Riches, alludes to the ancient

Fable, that *Jupiter* covered *Rhodes* with a golden Cloud, from which he rained upon that Isle infinite Riches, because the *Rhodians* were the first that sacrificed to *Minerva*. *Pindar* reports this Fable in the 7th Ode of his *Olympionics*,

Κεῖνοισι μὲν ξαν-
 θὺν ἀγαθὸν νεφέλαν,
 πολλὴν ὅτε χρυσόν.

Jupiter covering them with a golden Cloud, rain'd immense Riches upon them. This is to shew, that those who sacrifice to *Minerva*, are in no want of any thing.

(z) Three Ships ----- *Nireus* brought.] *Homer* repeats three times the Name of *Nireus*, as if he were sorry he had no farther Occasion to speak of that Prince, who was rich and handsome, but by no means brave.

They

They of *Nisyryus*, *Capathus*, and *Casus*, (a) Of *Cos*, *Eurypylus*, and *Calydnæ* Isles, Follow'd the martial Conduct of *Pheidippus*, And *Antiphus* of the *Herculean* Race. They thirty Vessels led to share the War.

Daughter of *Jove*, (b) celestial Muse, recount The gallant Heroes of *Thessalian Argos*: Who dwelt at *Alos*, *Alope* and *Thachin*: And they of *Phthia*, and capacious *Hellas* Renown'd for Women of the loveliest Form. The *Myrmidons*, *Achaians*, and *Hellenians*, Came with *Achilles* to the *Trojan* Plains In fifty Ships; but they remote from Battle, Shar'd not the glorious Danger of the Fight. Their Godlike Chief detain'd the willing Bands Within his Ships: for yet his ardent Soul, Burnt with Resentment for the offer'd Wrong, When the fair Nymph was ravish'd from his Arms: In her he lost the sole, the dear Reward, Of all his Valour whom he Captive took, When he had laid *Lyrnessus* on the Ground, O'erthrown proud *Thebes*, and, with his fatal Sword, Sent stout *Mynetes*, and *Epistrophus*, Down to the Shades of everlasting Night. Thus

(a) Of *Cos*, *Eurypylus*.] This *Eurypylus* was Son of *Neptune* and *Astyochæa*; he was killed by *Hercules*, who by his Daughter *Chalciope* had *Thessalus*, Father of *Antiphus* and *Pheidippus*.

(b) Celestial Muse.] *Homer* had carried his List thus far in a Breath. Here he rests himself; and when he pro-

ceeds to speak of *Achilles*, he takes Care to awaken the Attention of his Reader, by making a second Invocation to the *Muses*, which is as it were a fresh Beginning, of a second Part of the List; for the Hero of the Poem should not be confounded with the other Chiefs. There is a great deal of Art in these Reprises.

lay the Chief unactive, but e'er long He'll rush to fight, and shine again in Arms.

Th' Inhabitants of spacious *Phylace*, Of flow'ry *Pyrrhæsus*, where to *Ceres*' Name A thousand Altars rise; of fertile *Iton*, *Antrone*, and of *Ptelus*' verdant Meads; Follow'd *Protesilaus* to the War, In fifty Ships; but he, unhappy Man! Descended immaturally to the Grave, Leaving his Wife o'erwhelm'd in Floods of Tears, And his whole Race in him extinct: He fell As the *Greeks* landed on the *Trojan* Shores; His too high Courage prompting him to tread First on the hostile Ground; yet soon his Bands Found one to lead them to the dreadful Fight: Gallant *Podarches*, *Iphichus*'s Son; *Protesilaus* he excell'd in Youth, But was inferior in heroick Deeds. Therefore the brave *Podarches* was in Arms, The Troops lamented his unhappy Fall.

The Men of *Pheræ*, by the Lake *Bæbeis*, And they of *Bæbe*, *Glaphyræ*, and *Iolcos*, Came with eleven Ships; a martial Train! Led by *Eumelus* from *Admetus* sprung, (c) And from divine *Alcesta*; the excell'd All *Pelias*' Daughters in soft Beauty's Charms.

They of *Methone*, and *Thaumacie*, Of *Meli-bæa*, and the rough *Olizon*, Were led by *Philoctetes*; well he knew To send the Arrow from the fatal Bow; Seven Ships he brought, each bearing fifty Men; Expert to aim aright the deadly Dart: But he, unfit for War, remain'd at *Lemnos*, And groan'd beneath a direful pois'nous Wound Stung by a Serpent; thro' his

(c) And from divine *Alcesta*.] because she loved her Husband I am persuaded, Homer gives to that degree, as to die to save *Alcesta* the Epithet of Divine, his Life.

swelling

swelling Veins The curst Contagion spread excessive Pains. There liv'd the Chief, a piteous, wretched, Object ! But soon the Grecians must implore his Aid, And by him overthrow the Walls of *Troy*. His wailing Troops bemoan'd the absent Hero ; Tho' headed by a Warriour, brave in Arms: Illustrious *Medon*, who by stol'n Delights, From *Oileus* and from beauteous *Rhena* sprang.

They who in *Ithome*, and *Tricca* dwelt, *Oechalia*, and in *Eurytus's* Seats, With *Podalirius* and with stout *Mackaon*, The Sons of *Æsculapius* came to War In thirty Ships ; (d) well skill'd they were to heal The bleeding Wounds, and cure morbidick Pains.

They who possess'd *Ormenium*, and the Fount Of *Hypereia* strong *Asterion*, And Mount *Titanus*, ever crown'd with Snows ; Follow'd *Eurypylus*, *Evaemon's* Son: Him forty Ships attended o'er the Sea.

They of *Argissa*, *Orthe*, and *Gyrtone*, *Oloofon*, seen from far ; and rich *Elone*, Had at their Head the valiant *Polypates* ; *Pirithous* and *Hippodamia's* Son ! She was deliver'd of him (e) the same Day His Sire *Pirithous*, the Son of *Jove*, Drove down the Centaurs from Mount *Pelion's* Holds,

(d) *Well skill'd they were to heal.*] For then Princes and Kings did not disdain to exercise this Profession ; but were proud to learn any thing that might be useful to Mankind:

(e) *The same Day his Sire Pirithous, the Son of Jove, drove down the Centaurs.*] Thus you see the Birth of *Polypates*, remarkable for the Victory which his Father got the very same

Day over the Centaurs. And by this, *Homer* shews, that that War lasted, at least, nine or ten Months, since it began at the Nuptials of *Pirithous*. Besides, the Centaurs were not destroyed, they were only driven from Mount *Pelion*, and obliged to shut themselves up in the Mountains of *Thessaly* ; near the *Atthices*, who inhabited some Part towards *Pindus*.

And chac'd 'em tow'rd's the Hills of *Æthice*.
With *Polypetes*, *Leonteus* shar'd The chief Com-
mand; *Coronus* was his Sire: Forty large Ships
were subject to their Sway.

Twenty two Ships from *Cyphos*, *Gouneus*
brought; Him the *Enicnes* follow'd to the Field:
And the *Peræbi*, fam'd for Feats of Arms; Who
dwelt around the cold *Dodona's* Groves; With
him went they who held the flow'ry Fields (f)
Which *Titaresius* waters with his Flood. Deli-
cious Stream! It joins it's social Waves With
the clear Waters of the silver *Peneus*; Yet
mixes not, but glides away like Oil Upon the
Top, and skims the nether Flood. (g) 'Tis too

(f) Which *Titaresius* waters.] This River was called *Titaresius*, because it glides through Mount *Titarnus*, which belongs to Mount *Olympus*. It did not mix its Water with that of *Peneus*, because it was fat and oily, by reason of the Earth thro' which it pass'd; for as *Strabo* observes, where you find a nitrous, bituminous, and sulphureous Water, you will also find an unctious Sort, indeed, this last is the most rare, but there are some of them; we are assured, that by digging near the River *Ochus*, were found Springs of Oil. *Homer* was not willing to omit so extraordinary a Thing, which shews that he perfectly knew the Nature of the Places he had occasion to mention.

(g) 'Tis to a Branch of venerable *Styx*.] *Homer* does not say this at a venture, for his Fic-

tions are always founded upon some Truth. He says, that *Titaresius* was an Emanation from *Styx*, because it's Source was called *Styx*. Near *Peneus*, says *Strabo*, Lib. 8. is a Water which they call the Water of *Styx*, an Emanation of a mortal Water, and which is held Sacred for that Reason. It was sacred, and therefore the Inhabitants used to swear by that Spring, as was the Custom in several Places to swear by Rivers. And this is what *Homer* was minded to inform us. But, say some, since the Source of *Titaresius* was so mortal, Wherefore does *Homer* call it delicious? He did it by way of Respectfulness, because the Source was Sacred, and used to be sworn by. He calls it delicious, through a Sense of Fear and Awfulness, as the Furies are called *Eumenides*, gentle.

a Branch of venerable *Styx*, So sacred even to th' immortal Pow'rs; That whatsoe'er its awful Name confirms, Is fix'd as Fate, and of tremendous moment.

Tenthredon's Son, illustrious *Protheus* led (b) The fierce *Magnetes*, whose Abode is round The leafy *Pelion*, and the Banks of *Peneus*. He forty Vessels brought to *Ilion's* Shores. These were the Captains of the *Grecian* Host.

Now say, celestial Muse, what King, what Hero Of *Greece* was most renown'd for martial Deeds, (i) And who was he, that had the noblest Steeds?

Eumelus, King of *Pheræ*, brought to *Troy* Two gallant Mares, egregious to behold; Swift as the wing'd Inhabitants of Air; The same their Colour, Age, (k) and same their Size; (l) Them on *Pieria's* Hills *Apollo* bred, And whensoe'er they rush'd upon the Foe, (m) They bore the Terror of destructive *Mars*.

(b) *The fierce Magnetes; whose Abode is round the leafy Pelion.*] It seems by this Passage of *Homer*, that *Magnesia* did not take up all the Extent allowed it by our Modern Maps, which assign to *Magnesia* the Cities of *Eumelus*, and those of *Philoctetes*.

(i) *And who was he, that had the noblest Steeds.*] *Homer* makes no Scruple of interrogating the Muses, concerning the Horses, as well as Men, to shew that Horses make a very considerable Part in Armies, and very often contribute no less than the Soldiers to Victories and other Successes.

(k) *And the same Size.*] The Greek Expression is remarkable, and deserves to be explained; *καθ' ὅλην ἐπὶ νότον ἴσας*, perpendicularly equal from the Back; that is to say, the same Line would have served to measure them.

(l) *Them on Pieria's Hills Apollo bred.*] This is the utmost Poetry can say of a Horse, that *Apollo* himself bred him on the Mountains.

(m) *They bore the Terror of destructive Mars.*] Some Interpreters have thought, that *Homer* meant, that these Mares had a Lance marked on their Thigh, and this being an In-

Of all the Princes, *Telamonian Ajax* Was far the bravest in advent'rous Deeds; When *Thetis'* Son was absent from the Field. But to that Chief he gave the Prize of Valour; Nor could *Eumelus'* Steeds with his compare. Yet from the glorious Battle he refrain'd; And stung with Anger brooded o'er his Wrongs.

(n) Mean time his Soldiers, on the Ocean's Shores, In manly Sports beguil'd the tedious

strument of War, may be called *The Terror of Mars*. It is certain, that in this Poet, *Mars* sometimes signifies a Lance, a Sword. I know well enough, that the Custom of marking Horses in the Thigh is very ancient, since *Anacreon* says in Ode 51. that *Horses bore on their Thigh the Mark of the Fire*. But such a Sense, in this Place, I should think flat and unworthy of *Homer*, who, doubtless, meant only to praise the Courage and Intrepidity of these Mares, who in Battle carried Terror through all the Ranks; this Idea is beautiful and noble. *Homer* was not the first who took a Fancy to describe the Pride of a War-Horse; in *Job* we read an incomparable Description of such a Horse. *Hast thou given the Horse Strength? Hast thou cloathed his Neck with Thunder? Canst thou make him afraid as a Grasshopper? The Glory of his Nostrils is terrible. He paweth in the Valley, and rejoiceth in his Strength: he goeth on to meet*

the armed Men. He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness, and Rage: neither believeth he that it is the Sound of the Trumpet. Job. xxxix. 19, 20, 21, 22, 23, 24.

(n) Mean time his Soldiers on the Ocean's Shores, In manly Sports beguil'd the tedious Day.] *Homer* loses no Occasion of praising *Achilles*, and heightning his Glory, even when he does not fight. Here he represents his Troops so well disciplined, that when they were out of Action, their Diversions were Warlike. But the Decorum that charms me here, is the Difference the Poet makes between *Achilles'* Soldiers and their Captains; the Soldiers divert themselves, but the Captains, as more sensible of Glory than the Soldiers, walk about in the Camp, sorrowful and disconsolate, because their General does not

Day;

Day; Some whirl'd the Discus thro' the yielding Air; Some launch'd the Jav'lines from their nervous Arms; Or drew the Bow, and sent the hissing Dart. Their Steeds unactive in their Tents remain'd (o) Close by their warlike Chariots; and receiv'd Continually a fresh Supply of Food. But the brave Chiefs of these *Thessalian* Bands Oft tow'rd the glorious Battle turn'd their Eyes; And walk'd disconsolate around the Camp, Because their Gen'ral led them not to fight.

The Army now advanc'd in deep Array; The horrid Lustre of their blazing Arms Appear'd, as if a wide devouring Fire Went eating up the Plain: the trembling Earth Groan'd underneath their Feet, (p) as when dread *Jove* Hurls down his burning Bolts upon the Mountain, Which overspreads *Typhæus'* Horrid Form! In *Arima*, where stands the Giants Tomb: With the same Noise the Earth resounding groan'd, While the *Greeks* march'd to Battle o'er the Plain.

lead them to Battle. *Eustathius* was mightily deceived in this Passage, and spoil'd all the Beauty of it, in referring οἱ δ' to λαοί, whereas it refers to ἀνάντων, οἱ ἀνάντες.

(o) Close by their warlike Chariots.] It appears in other Passages of *Homer*, besides this, that tho' the Chariots were in the Stables, they were, however, covered against Wind, Dust and Dampness.

(p) As when dread *Jove* hurls down his burning Bolts upon the Mountain, which overspreads *Typhæus*.] It is worth observing says *Eustathius*, with what Address *Homer*, after having taken

Notice of the Brightness of their Arms, which he compares to a great Fire, and of the Noise of the Troops, who made the Earth groan under their Feet, afterwards joins these two Ideas by this Comparison of *Typhæus*, by whose means the Earth burns and groans at the same time, καὶ καίεται, καὶ σπνχίζεταί. This Remark seem'd to me worthy to be related, because of the Poetry.

(q) In *Arima*.] That is, in the Isle of *Ænavia*, or *Pitheculsa*, opposite to *Compania*. It is called *Pitheculsa* and *Arima*, because it abounded with Apes. See the Interpreters upon that.

Swift footed *Iris*, fleetier than the Wind, The Messenger of Gods, dispatched by *Jove*, Descends to *Troy* to tell the dreadful News: (r) She found the *Trojans* met, both old and young; For Consultation at the Royal Gates Of *Priam's* Court; and in a Moment took The Voice and Mien of *Priam's* Son *Polites*; (s) Who, trusting to the Swiftness of his Feet, Kept guard without the Walls; upon the Tomb Of *Aisyyetes*, watching when the *Greeks* Should move to Battle, and assault the Town. His Voice and Form she took, and thus began:

" 'Tis, *Priam*, your Delight to waste the time
 " In empty Speeches and in vain Debates; Secure as if you were in height of Peace;
 " Whilst an inevitable Fight approaches. Full
 " many Battles have these Eyes beheld, But
 " never saw so great a Force till now. The
 " *Greeks* as numerous as the Leaves of Trees,
 " Or Sands upon the Shore, to Battle move.
 " *Heetor*, for 'tis to you I chiefly speak; Fail
 " not to execute what I advise. With foreign
 " Troops the Streets of *Troy* abound; and various
 " Nations vary in their Tongues; Let

(r) She found the *Trojans* met, both old and young, for Consultation at the Royal Gates, of *Priam's* Court.] This was the Custom of the Orientals. The Assemblies were held at the Gates of the City, or at the Gates of the King's Palace. Holy Scripture furnishes us with a thousand Examples of it, and from thence this Expression is

derived at the *Porte*, meaning, at the Grand-Seignior's Court.

(s) Who trusting to the Swift-ness of his Feet. This Swift-ness made him so bold as to stand Centry so far from the Ramparts; which he would not have dared to have done, had he been heavier; for the Enemy might have surprized him.

"then

“ then each Nation form a sep’rate Band; And
 “ ev’ry Captain lead his Countrymen.”

Hector well knew the Goddess by her Voice :
 (t) And strait dismiss’d th’ Assembly. They to
 arms Assiduous run, and open every Gate Of
Troy: and in a moment Horse and Foot Impe-
 tuously rush out with mighty Tumult. Be-
 fore the Town, (u) there is a rising Ground Of
 large Extent, from which on ev’ry Side By slow
 Degrees shelves down an easy way. (w) Men
 call it *Batieia*, but the Gods (x) *Myrinna’s Tomb*,
 a gallant female Warriour. There both the
Trojans, and Allies of *Troy*, Distinctly form’d
 themselves in deep Array, (y) The great and va-

(t) And strait dismiss’d th’ Assembly. They to arms assiduous run.] *Hector* does not answer the Goddess, because he would not lose Time in unnecessary Speech. The Thing presses, and it is not a Time to Talk, but Act.

(u) There is a rising Ground of large extent.] This is the little Hill which *Homer* in other Places calls *Callicolone*, which *Strabo* places ten *Stadia* from the City, and is about 56 *Stadia* in Extent.

(w) Men call it *Batieia*, but the Gods, &c.] To what I said upon Verse 403. Book I. that the Gods do not call things by the same Name as Men do; I add, that *Homer* meant by this no more than that those who are instructed in Antiquity, and to whom the *Muses* have revealed Things done of old, do know that it was the Tomb of

Myrinna, while others thought it was that of *Batieia*.

(x) *Myrinna’s Tomb, a gallant female Warriour.*] Who was a Queen of the *Amazons*. By this we see the Custom of interring Heroes and Heroines at the foot of Hills and Mountains, or rather heaping up so much Earth upon those Tombs, as in Process of Time, they became Mountains and Hills.

(y) The great and valiant *Hector*.] *Homer* having given a List of the *Greeks*, proceeds to give the like of the *Trojans* and their Auxiliary Troops; and this last is neither less exact, nor less full of curious Things, than that of the *Greeks*. One *Demetrius* of the City of *Sephis* in *Myſia*, made a very copious Comment upon it; for the Ancients quote it as far as the 26th Book.

liant *Heſtor*, Son of *Priam*, Headed the num'rous formidable *Trojans*. They burnt with noble Ardor for the Fight; And hand to hand to battle with the Foe.

Aeneas, whom the beauteous Queen of Love, Compreſs'd on *Ida*, to *Anchiſes* bore; Led the *Dardanians* with *Antenor's* Sons: *Archilochus* and *Achamas*, valiant Men Well ſkill'd in all the various Forms of War.

They who poſſeſs'd the rich *Zeſeia's* Plains, Beneath the Foot of *Ida*; they who drank The Waters of the deep *Æſepus'* Flood, Follow'd ſtout *Pandarus*, *Lycaon's* Son; (2) To whom *Apollo* gave a Bow and Darts.

They who inhabited (a) *Apæſus'* Towr's, And *Adraſteia*, (b) and *Tereia's* Clifts With *Pityeia*, iſſued to the War; Led by *Adraſtus* and illuſtrious *Amphus*, Arm'd with a Coat of Mail: both gallant Sons Of *Merops* the *Percopſian*; he foreſaw Whate'er ſhould come to paſs, the Chief of *Augurs*; And thus foreſeeing gave his Sons command To fly a War that would conclude their Lives: But, tho' forewarn'd, they diſobey'd his Voice, Drawn by ſuperior Fate to meet their Deaths,

They of *Percote*, who by *Præctius'* Streams Made their Abode; they of divine *Ariſbe*; Of

(2) To whom *Apollo* gave a Bow and Darts.] Poets, to ſhew that a Man excels in an Art, ſay; that the Inſtruments of the Art which he profeſſes, were given him by the God himſelf, who preſides over that Art.

(a) *Apæſus'* Towers.] 'Tis the ſame which *Strabo* calls the Mountain of *Rhea*.

(b) And *Tereia's* Clifts.]

'Tis the ſame which *Strabo* calls the Mountain of *Rhea*.

Sestos and *Abydos*, march'd in Arms By *Asius* led ; the Son of *Hyrtacus*. *Asius* descended to the dusty Field By Horses drawn, of a most beauteous Form ; Whose haughty Paces shook the solid Ground. (c) He from *Arisbe* came, close by whose side The Crystal *Selleis* roll'd his Silver Flood.

They who possess'd *Larissa's* (d) fertile Plains Well skill'd to hurl the Spear, *Pelasgian* Bands Follow'd *Pylæus*, and *Hippothous*. The Favourites of dreadful *Mars*, both ; they To *Lithus* the *Pelasgian* ow'd their Births.

Pirous and *Achamas* the *Thracians* led ; Who dwelt between the *Hellespontic* Sea.

Euphemus headed the *Ciconian* Files ; *Pyraichmes* the *Peonians* ; (e) who us'd Darts Fasten'd to leathern Straps ; (f) He from afar, From *Amydon*, and distant *Axius'* Flood (g) Whose beau-

-(a) He from *Arisbe* came, close by whose side the Crystal *Selleis*.] Homer gives to understand, that *Arisbe* was the Place where that Prince usually resided. This City was near *Lampsacus* and *Abydos* ; and it had a River of the same Name with that which washed the Walls of *Epyrus* in Greece.

(d) The fertile Plains of *Larissa*.] Two hundred *Stadia* from *Troy*, there was a Town of that Name near *Hamaxita* ; but *Homer* does not mean that ; he speaks of *Larissa*, which was near *Cumæ*, a thousand *Stadia* from *Troy*.

(e) Who us'd Darts fasten'd to leathern Straps.] This is

what the Word ἀγκυλότονον properly signifies. The *Latins* called it *amentatum jaculum* ; it was lanced, and pulled back again by the Thong, which was never loosened from the Hand.

(f) He came from a very remote Country.] For the Land of *Amydon*, and the River *Axius*, are between *Botrius* and *Amphaxitus* ; *Axius* falls into the *Sinus Thermaicus*, on this side *Thessalonica*.

(g) Whose beauteous Waters overflow the Fields, &c. I have followed the common Reading ; but *Strabo* tells us, that the Ancients read this Passage thus, which is very different --- ὡ καλλιζον ὑδωρ ἐπικύδναται αἰῆς, that is to

teous Waters overflow'd the Fields Came to partake the Glory of the War.

(b) From the *Eneitan* Realm, renown'd in Arms, *Pylamenes* the *Paphlagonians* brought: They in *Cytorus* dwelt and *Sasamus*; And in the Cities, which with stately Pride, Stand on the smooth *Parthenius*' flowry Sides. Round *Croma* and *Agialus*'s Tow'r, And the aspiring *Erythrinian* Rocks: *Epistrophus* and *Dius* led the Bands Of *Halizonians*, who came o'er to *Troy* From the *Black Sea*'s extreamest Bounds, (i) the Realm Of th' *Alybes*, renown'd for Silver Mines.

(k) *Chronis*, and *Ennomus*, the learned *Augur*, Headed the *Myfians*; but th' unhapy Sage With all his Art could not avoid his Fate: He by *Achilles*' Sword, at *Xanthus*' stream, Received his Doom; when that tremendous Hero Slaughter'd

say, into which all the fine Waters of the Country discharge themselves. Homer could not praise *Axius* for the Beauty of its own Waters; it being very muddy; but he praises it for the Beauty of the Rivers, which run into its Channel, and which are very fine. Thus a Man not very commendable in himself is often praised for the Virtues of his Kindred, and the noble Alliances of his House.

(b) From the *Eneitan* Realm, renown'd, in Arms.] The first Inhabitants of *Paphlagonia* were called *Enetes*. Their Leader being killed at *Troy*, they spread themselves in *Thrace*, and afterwards went with *Antenor* to the *Adriatic* Gulph, where they founded the famous City, which

from their Name was called *Enetia*, *Venetia*, *Venice*. See *Strabo*, lib. 12.

(i) The Realm of the *Alybes*.] These *Alybes* are the same with the *Calybes* in *Pharnacia*, on the *Black Sea*. *Strabo* writes, that in his Time, there were still Iron Mines, which formerly had been Silver. This may be seen in his 12th Book, wherein he reports the different Sentiments of the Ancients on this Passage of *Homer*, and the Criticism of *Ephorus*, who corrected it rashly, and contrary to the Authority of the Manuscript.

(k) Headed the *Myfians*.] *Myfians* between *Bithynia*, and the Mouth of *Alsepus*.

the.

the *Trojans* and th' Allies of *Troy*, And choak'd the Flood with Thousands he had slain.

Ascanius, eager for the promis'd Fight, And Godlike *Phorcys* led the *Phrygian* Band, (l) From rich *Ascania*'s far distant Plains.

Mestibles and *Antiphus*, Illustrious Chiefs! The far more famous for advent'rous Deeds Of all who near (m) *Gygæa*'s Lake were born: Led (n) the *Meonian* Bands who made abode On the low Plains beneath Mount *Tmolus*' Brow.

(o) The *Carians* who in barb'rous Tones express Their jarring Words; who in *Miletus*

(l) From rich *Ascania*'s far distant.] There were two *Ascania*'s; one of *Phrygia*, because it contained *Phrygia*, and this was the most remote; the other nearer, was *Myfian Ascania*, where *Nicea* was. e, who after him were called *Meonians* with an *a*, *Μαίονας*.

(m) *Gygæa*'s Lake.] This Lake was in *Lydia*, forty *Stadia* from *Sardis*. It had that Name from a King of *Lydia* called *Gyges*; ancienter than the *Gyges*, who succeeded *Candaules*; and thence *Lydia* was also called *Gygæa*, a Name which is retain'd a long time, and of which some Footsteps are seen in the Prophet *Ezekiel*, who liv'd a great while after *Homer*, and who call'd it *Gog*, in Chap. xxxviii. ver. 2. This Lake was afterwards call'd *Coloe*: *Diana* had very near it a Temple, where she was ador'd under the Name of *Coloene*.

(n) The *Meonian* Bands.] *Strabo* observes, that *Homer* calls the *Lydians* *Meonians* with an

(o) The *Carians* who in barb'rous Tones express Their jarring Words.] Why does *Homer*, who never call'd any People barbarous, attribute here a barbarous Language to the *Carians*? *Strabo* has made a long Dissertation, in his fourteenth Book, upon this Passage; and after he has confuted the Reasons of *Thucydides* and *Apollodorus*, he shews that the *Carians* are said to have a barbarous Language, because being almost the only People who had any Commerce with the *Grecians*, (for they us'd to serve in their Troops for Hire) they made a Compound of the *Carian* and *Greek* Tongues; so that they spoke neither *Carian* nor *Greek*. This hinders not, but what *Apollodorus* said, might be true, that the *Ionians* hated the *Carians* extremely; and that *Homer*, who was an *Ionian*, intended

dwelt;

dwelt; (p) The woody *Phthirian* Hills, and on the Banks Of crook'd *Meander's* Stream, and on the Head Of steepy *Micale*, attended *Nastes*, And stout *Amphimachus*, the Sons of *Nomion*. (q) *Amphimachus* descended to the Fight, Like a young Girl, adorn'd in Vests of Gold: Fool as he was! the useless glitt'ring Pride Could not preserve him from the untimely Death. *Achilles* slew him near the bloody Waves Of *Xanthus*, and to grace his victor Arms, Stripp'd the vain Warriour of his needles Gold.

Sarpedon sprung from *Jove* and Godlike *Glaucus*, (r) Headed the *Lycians* from the utmost Bounds Of *Licia*, and from the gulphy *Xanthus's* Flood.

it as a Sarcastm upon that People.

(p) The woody *Phthirian*.] *Hecateus* assures us, that it was Mount *Latmus*, near *Heraclea*.

(q) *Amphimachus* descended to the Fight, like a young Girl adorn'd with Vests of Gold.] *Hommer* plainly, by this, condemns in a Soldier all studied Finery, and far-fetched Ornaments; it is enough, that his Arms and Cloaths be good: If there must needs be any Ornament, it should be upon his Arms. *Hommer* could not better describe these golden Ornaments than by saying he was tricked out like a young Girl. This Comparison is found Word for Word in the

Letter which the Prophet *Jeremiah* writ to the People of *Jerusalem*, who were going into Captivity, after the City and Temple were burnt. The Prophet speaks of the Idols of the *Babylonians*, which were loaded, according to the Custom, with Ornaments of Gold: *Et sicut virgini amanti ornamenta, ita accepto auro fabricati sunt. And taking Gold, as it were, for a Virgin who loves to go gay, they make Crowns for the Heads of their Gods*, Baruch vi. 8.

(r) Headed the *Lycians* from the utmost Bounds of *Lycia*.] This is to distinguish these *Lycians*, from the *Lycians* commanded by *Pandarus*, who bordered upon *Troy*.

Argu-



Argument of the Third Book.

THE Armies being in sight of each other, Paris challenges the most valiant of the Greeks to single Combat. Upon this, Menelaus, transported with Joy, offers himself for the Fight ; but Paris retires. Hector upbraids his Cowardice ; these Reproaches stir up the Courage of Paris, who presents himself against Menelaus. Hector makes the Proposal to both Armies ; Priam is sent for ; Conditions of the Combat are agreed upon ; and confirm'd by Oaths and Sacrifices. The Terms of this Agreement are, That if Paris kills Menelaus, he shall have Helen, and all her Riches ; if, on the contrary, Menelaus kills Paris, the Trojans shall restore Helen, and whatsoever Paris had taken away with her, and pay to the Greeks a Fine to reimburse the Charges of the War. Every thing being settled, they enter the Lists. Menelaus gets the better of Paris ; but Venus snatches him from his Enemy, and carries him to Troy, into his Apartment, whither presently after-wards, she brings Helen, who was upon one of the Turrets of the City, to see the Combat. This Princess, coming to Paris, reproaches him for his Want of Courage. Agamemnon demands of the Trojans, Helen, with all that belongs to her, and the Fine which was agreed upon by the Treaty,

T H E



THE
ILIAD
OF
HOMER.

BOOK III.

WHEN all these different Nations
were dispos'd, Each, by their
Leaders, in Array of Battle,
(a) The *Trojans* march'd with
Noise, like that of Cranes, When
they beneath the vaulted Arch of Heav'n,
Shunning the Winter and tempestuous North,
In search of Shelter fly to warmer Nile;

(a) *The Trojans march'd with Noise.*] Homer honours the *Grecians*, by oppsing their Manner of marching to that of the *Barbarians*. These latter march'd with a confused Noise, and the *Grecians* in perfect Silence, that they might the better hear the Orders of their Generals. What we know of the *Barbarians*, proves likewise what Homer says here of the *Trojans*.

And.

After
Paris &
Menelaus
to Tro



After a Solemn Treaty between the Greeks and Trojans, Menelaus & Paris engage in a single Combat. Paris ready to sink under the blows of Menelaus, is suddenly relieved by Venus, who carries him away to Troy in a Cloud.



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(b) And carry Death, and Terror to the Pygmies; On whom they pour the War from upper Air.

Not so the *Greeks*; They, fill'd with martial Fury, Advanc'd to meet the Foe, with silent Pace, Determin'd not to lose one Inch of Ground: But stand or fall together in their Ranks. As when the Southern Wind involves the Mountains With a thick Fog; (c) unwelcome to the

(b) *And carry Death and Terror to the Pygmies.*] *Homer* always stirs up the Attention of his Reader, by agreeable and surprising Comparisons, which divert and instruct at the same time. Such is this Comparison of the *Cranes*, that make War with the *Pygmies*. Several learned Men have search'd into the Foundation of it, but I am not contented with their Conjectures. *Cameron* thought the Word *Pygmies* properly signified *Men strong in the Arms*, and that this afterwards was improperly applied to Stature. 'Tis for this Reason, the Prophet *Ezekiel* says of *Tyre*; *Sed & Pygmæi qui erant in turribus tuis.* And the *Pygmies* which were on thy Towers, that is to say, the valiant Men. *M. Faquelot*, who has made such excellent Dissertations upon the Existence of a God, thought the Fable of the *Pygmies* might be derived from the Straw Men, which the *Æthiopians*, who dwell near the Sources of the *Nile*, set in their Fields to frighten away the *Cranes*, and to hinder them from eating up the Seed. I like bet-

ter the Ancients Opinion. The *Pygmies* are properly *Æthiopians*, who dwell at the lower End of the Red-Sea, between that and the Ocean, on the Gulph *Avalites*, near the River *Astaboras*, which was thought to be an Arm of the *Nile*; all these People are vere little, as *Aristotle* and *Strabo* write; the same diminutiveness is found even in the Beasts. Wherefore, the *Greeks* called those Men *Pygmies*, meaning, they were but a Cubit high; and because the *Cranes* quit the Northern Climates in the Winter, to go towards the Southern Ocean, and the *Pygmies* assembled themselves together to frighten those *Cranes*, and to hinder them from settling in their Fields, *Homer* feigned this War of the *Cranes* against the *Pygmies*, by an ingenious Mixture of Fable with Truth. One may, by this, see, that *Homer* had a prodigious Knowledge of all Countries.

(c) *Unwelcome to the Shepherd, but to the Thief more useful than the Night.*] The *Shepherds*, which *Homer* places here,

Shep-

Shepherd, But to the Thief more useful than the Night; (For then the sharpest Eye can scarce extend, So far as a strong Arm can throw a Stone.) So did the March of the two Armies raise Whirlwinds of Dust, that frustrated the Sight. They swiftly travers'd the resounding Plain; When both Sides drawing near, prepar'd for Battle, (d) The God-like *Paris*, in the foremost Rank, Of *Trojans* stood conspicuous: round his Shoulders (e) Hung a vast Leopard's Skin with dreadful Pride: Arm'd with a Bow; he brandish'd in his Hands, Two Jav'lins fortified with shining Brass: And with a haughty Air, and threatening Look Challeng'd the boldest Greek to single Combat.

Him when the valiant *Menelaus* saw; Thus at a distance from his Troops advanc'd, His Soul rejoic'd; transported, (f) like a Lyon, Who, stung with Hunger, meets some well-grown Stag Or savage Goat, he eagerly devours them,

shew, that, by these Thieves, he meant such as scow about the Country to steal Sheep, a very common Trade in those ancient Times, as is seen both in the holy Books, and prophane History. You need only read *Thucydides's* Preface. A thick Fog is more convenient for those Thieves than Night itself, because in the Night-time the Flocks are shut up and guarded with Care; whereas in the Day-time, during a Fog they are dispersed, and more easily carried off.

(d) *The God-like Paris.*] By reason of his great Beauty.

(e) *Hung a vast Leopard's Skin.*] This Armour does very well here, in point of Poetry, for it is Picturish; it likewise shews what sort of a Man *Paris* was; this is not the Armour of a brave Man, but of one who is more prepared to fly than to fight.

(f) *Like a Lyon, who, stung with Hunger, meets some well-grown Stag.*] By this Comparison, before the issue is seen, *Homer* paints the Cowardice of *Paris*, and what had befallen him, if he had had the Courage to have stood.

Maugre

Maugre the sharp Pursuit of Dogs and Huntsmen: Such was the Hero's Joy, when he beheld The beauteous *Paris* ready for the Fight; And fed himself with Hopes of sweet Revenge. He took his Arms, and lightly from his Chariot Leap'd to the Earth: but *Paris* at the Sight, Was struck with Fear, and hastily retir'd. (g) As when a Traveller perceives a Serpent Issuing from out some Thicket in a Forest, He starts, leaps back, his Joints are seiz'd with trembling, His Visage cover'd with a mortal Paleness; So *Paris*, frightned at the Son of *Atreus*, Flies to his Friends; and plunges in the Throng.

When *Hector*, blushing at his Cowardice, Thus frowning terribly reproach'd his Flight: " Ill fated *Paris*! Womanish Impostor, Whose " fair Outside conceals a coward Soul! Would " thou had'st never drawn the vital Air; Or " thou had'st dy'd before thy fatal Marriage! " That had been better far, than thus to see " thee Hiss'd from the Field the Scandal of " Mankind. How the *Greeks* laugh to find " themselves deceiv'd In him, who brav'd it so " like *Troy's* Defender! Thou hast not Heart, " nor Hand, thou specious Phantom! And yet " with these rare Qualities you pass'd The Sea, " (h) pick'd up a Sett of worthy Friends; A

(g) As when a Traveller perceives a Serpent issuing from out some Thicket.] Homer adds from out some Thicket, because in a Plain, such a horrible Serpent might have been seen a good way off; so the Fright would have been less, because it might have been avoided; whereas, in a Thicket, it is seen of a sudden at a Man's Feet, which is much more terrible.

(h) Pick'd up a Sett of worthy Friends.] That is to say, as wicked and unjust as thyself; for if those who followed *Paris* in this Voyage, had been just and virtuous, they would have hindered him from committing so great a Crime.

" Crew

" Crew of Robbers! Stole a beauteous Princess
 " Ally'd to many Potentates and Kings: From
 " thee, unhappy Source of all our Woes, Springs
 " the dire Flood, which soon will overwhelm
 " Old *Priam* and his People: *Troy* is grown By
 " thee the Sport of all our Foes; and thou The
 " Infamy of *Troy*! Injurious Wretch, Why
 " did'st thou run from gallant *Menelaus*? You
 " ought to know the Man, whose Wife you
 " keep. (i) That Harp, and all those wanton
 " Gifts of *Venus*, That fresh Complexion and
 " those waving Locks, Will help thee much
 " when thou art mix'd with Dust. Were not the
 " *Trojans*, like thyself, afraid; (k) Thou had'st

(i) That Harp, and all those wanton Gifts of *Venus*, that fresh Complexion, and those waving Locks.] Homer did not reproach *Achilles* for his Harp, and praises the Greeks for their Hair. How comes it, then, that *Hector* upbraids *Paris* about his Harp and fine Hair? The Greeks, you must know, nourished their Hair, that they might seem the more terrible to their Enemies, and *Paris* nourished his, to please the Ladies. *Achilles* had a Harp, only to sing the great Actions of Heroes, and *Paris* used his, only for Love Songs. Thus History informs us, that when *Alexander* was at *Hium*, and visited every thing they preserved there that was curious, he refused to see *Paris's* Harp, which they presented to him, and said he had rather they would shew him *Achilles's* Harp. He justly preferred the Harp, on which that Hero sung the Exploits of

great Captains before the other effeminate one, on which the Womanish *Paris* sung only, as *Elianus* says, ἐν μὴ μέλη μοι-
 χινὰ καὶ οἷα αἰρεῖν γυναί-
 κας καὶ θέλει, Lewd Sonnets, proper to captivate and charm the Ladies.

(k) Thou hadst been cover'd with an Heap of Stones.] The Text says, thou hadst been clad in a Robe of Stone; for the Grecians used the Word clad, for every thing which wraps up and environs. 'Tis this, perhaps, which gave occasion to the French Word *pourpoint de pierres*, Stone-Doublet, to signify a Tomb; but this is only used in a low Style; each Language has its Idioms. *Hector* means, that *Paris* should have been stoned to death a long time since; for that was the Punishment of Adulterers among the Orientals, as is seen in Holy Writ.

“ been

“ been cover’d with an heap of Stones ; For all
 “ these Mischiefs thou hast brought upon them.”

“ O *Hector*, (thus reply’d the beauteous
 “ *Paris*;) (1) Your Anger’s just, and I too well
 “ deserve it; But do not judge of others by your-
 “ self: Your Heart is like a well-steel’d Ax,
 “ whose Edge Not blunts, but grows the keen-
 “ er by its use, Strengthening the Shipwright’s
 “ Hand, the more he strikes. (m) Such is th’
 “ unwearied Temper of thy Courage. What
 “ other Warriour can compare with you? But
 “ oh! reproach me not with *Venus*’ Gifts: The
 “ glorious Presents which the Gods vouchsafe
 “ us, Are not to be rejected or despis’d; Nor
 “ is it in the Power of Men, t’obtain them.
 “ Now therefore, if you please that I should
 “ fight, Let all the *Greeks* and *Trojans* quit their
 “ Arms, And range themselves, (n) while I and
 “ *Menelaus* Enter the Lifts to terminate the War.
 “ *Helen* and all her Wealth shall crown his Arms
 “ Who gains the Day: *Troy* and the *Greeks* no

(1) Your Anger’s just, and I too well deserve it.] The more violent and severe *Hector*’s Speech was, the more submissive and artful is *Paris*’s Answer. He readily agrees, that his Reproaches are just, and afterwards by praising him, he allays his Anger, and excuses himself at the same time, for he shews that a Man might be brave, without being so brave as *Hector*.

(m) Such is the unwearied Temper of thy Courage.] There is nothing more beautiful or nervous, than this Comparison

of the indefatigable Courage of *Hector* to the keen Edge of an Ax; it seems to me admirable.

(n) While I and *Menelaus* enter the Lifts.] See what the Reproaches of such a valiant Man as *Hector* can do; they animate even a Coward. *Paris*, who fled from *Menelaus*, when he saw him coming out of the Ranks, now demands to fight him. The Poet *Tyrteus* hath very well imitated this Part of *Homer*; for nothing is more capable of inspiring Courage, than his Verses.

“ more

“ more Shall play the Game of *Mars*: but
 “ plighted Oaths And Sacrifice confirm eternal
 “ Peace. No more the Sound of Arms shall
 “ frighten *Troy*: But all the *Greeks* retreating
 “ from her Shores, Shall, with their thousand
 “ Ships, repass the Main.”

Heſtor with smiling Reconcilement heard
 him; And grasping hard (o) the middle of the
 Pike, Caus'd the advanc'd Battalions to fall back.
 The *Greeks*, not knowing his Design, from far
 Pour'd on him Show'rs of Darts, and Storms of
 Stones; When *Agamemnon*, seeing what had
 pass'd, Cry'd out with all his Strength: “ Hold
 “ gen'rous *Greeks*; Cease your Assault; and
 “ stay your Rage a while, The valiant Chief
 “ has somewhat to propose.”

This heard, the Troops desisting, silent stood;
 While *Heſtor* in the midst, bespoke both Armies:
 “ Hear me, ye *Trojans*, and heroick *Greeks*!
 “ Mark this Proposal on the Part of *Paris*; He
 “ for whose Cause alone this War was rais'd:
 “ Thus he demands ---- Let both the *Greeks* and
 “ *Trojans* Desist from Arms, and rang'd in Order
 “ round, Behold, while he and gallant *Mene-*
 “ *laus* Enter the Lists to terminate the War;
 “ *Helen* and all her Wealth shall crown his Arms
 “ Who gains the Day; *Troy* and the *Greeks* no
 “ more Shall play the Game of *Mars*; but plight-
 “ ed Oaths And Sacrifice confirm eternal Peace.”

This heard, a deeper Silence than before
 Was in a Moment spread o'er all the Plain;
 When thus the valiant *Menelaus* spoke. “ Hear

(o) The Middle of the Pike, cer, who holding his Pike by
 caus'd the advanc'd Battalions the Middle of the Staff, uses
 to fall back. } This very well it to range and put back the
 paints the Action of an Off. Files.

“ like-

" likewise what I have to say; (*p*) for I Have
 " oft bewail'd, with Bitterness of Soul, the Ills
 " you bear: But now the happy Hour Is come,
 " wherein I hope to free the *Greeks*, And *Trojans*
 " both from this destructive War, Which was
 " begun to vindicate my Honour; And to re-
 " venge the Injuries, which *Paris*, The Author
 " of these Ills, heap'd on my Head. Which
 " therefore of us two is doom'd to fall, Let him
 " unwept and unlamented die. Then let the
 " Armies suddenly disband; And ev'ry Man
 " return to his own Home. (*q*) Now let the
 " *Trojans* bring, for Sacrifice, Two Lambs of
 " different Kinds, a Male and Female; One
 " black, one white, for *Tellus* and *Apollo*; And
 " we will bring a Third for *Jupiter*. Let *Priam*
 " too in Person bind the Treaty; That he may
 " see perform'd whate'er is promis'd, By Oaths,
 " deposited with *Jupiter*: As for his Sons,
 " they're impious Treaty-breakers; No Sire's
 " is to be laid upon an Oath Which young
 " Men make, for they are ever changing;

(*p*) For I have oft bewail'd,
 &c.] *Menelaus* is not only
 concerned at what the *Greeks*
 suffer, but likewise touched with
 the Calamities of the *Trojans*;
 and this is the Character of a
 just Prince, and a good Man;
 he knows how to distinguish,
 among his Enemies, the Inno-
 cent from the Guilty; and calls
 to account none but him who
 did the Injury for which he de-
 mands Reparation.

(*q*) Now let the *Trojans*
 bring for Sacrifice, two Lambs.]

The *Trojans* are called upon to
 bring these two Lambs, for Sac-
 rifice, a white Male, for the Sun,
 Father of Light; and a black
 Female, for the Earth, the Mo-
 ther and Nurse of Men. It was
 the *Trojans* Duty to furnish these
 two Victims, because the War
 was in their Country; and the
Greeks were to find a Third, to
 sacrifice to hospitable *Jupiter*; be-
 cause they were Strangers in that
 barbarous Land, and implored
 his Protection with regard to the
 Injury done to Hospitality.

“(r) Whereas, old Men, in all they undertake,
 “ Have still an Eye both to the Past and Future,
 “ Omitting nought for either Party’s Good ;
 “ Which is the great Security of Treaties.”

This Speech rejoyc’d the *Greeks*, as well as
Trojans ; For now they quickly hop’d to see an
 End To this most cruel War. Strait they de-
 scend All in a Moment from their Iron Cars ;
 Ranging their Horses all along in Rows ; (s)
 They quit their Arms, and lay them on the Ground
 Near to each other ; for between the Hosts
 Drawn round, was now but little Interval. *Hec-*
tor dispatch’d two Heralds to the City, To fetch
 two Lambs, and to implore the King To grant
 his Presence. From *Atrides* went *Talthybius* to
 the Fleet, to fetch a Third. *Iris*, mean while,
 to beauteous *Helen* hastes, To tell her what had
 pass’d. She took the Form Of *Helicaon*’s Wife.
Laodice ; The fairest Daughter of Imperial *Priam*,

(r) *Whereas old Men*——
have still an Eye both to the Past
and Future.] *Homer*, in this
 Place shews the two Causes of
 young People’s Perfidiousness,
 and of old Mens Fair-Dealing :
 The first is, that old Men have
 an Eye to the Past and Future,
 which is a very useful Lesson,
 and teaches them that there is
 no thing more pernicious than
 the Violation of Treaties, and
 that young Men regard neither
 the one nor the other : And the
 second is, that old Men weigh
 all things in exact Scales, and
 study Justice and Equality, the
 only Basis of solid Treaties ;

whereas young Men, who are
 commonly fiery and insolent, are
 almost always for having the
 Advantage.

(s) *They quit their Arms, and*
lay them on the Ground.] These
 are the Surprises which are so
 frequent in *Homer*, and which
 is one of the greatest Beauties
 of *Epic Poetry*, as well as of
 Tragedy. Two Armies are ad-
 vancing to fight, and in a Mo-
 ment, instead of the dreadful
 Confusion which the Reader ex-
 pects, he sees these fierce War-
 rious quit their Arms, to be
 Spectators of a single Combat.

She

She found her in her Palace, at the Loom, Working a Piece of marvelous Embroid'ry : 'Twas a large Veil, embroider'd on both Sides, Shining with Gold and all *Minerva's* Art. (t) Thereon that Princess trac'd the bloody Battles Fought by the *Greeks* and *Trojans* for her Sake, Under the Eyes of *Mars*. Swift-footed *Iris*, The Messenger of Heav'n, approaching spoke ; " Rise, my dear " Sister, come along with me, and let thy Eyes " behold surprizing Things ; Never expected " from the *Greeks* and *Trojans* ; 'Tis but a Mo- " ment since they were in March Against each " other with the utmost Fury, And breathing " only Slaughter and Perdition ; But now be- " hold them sitting down in Silence. War is no " more ; they lean upon their Shields, And their " long Spears are planted in the Ground. *Paris* " and *Menelaus* are to fight, And you to be the " Prize of him that conquers."

(t) Thereon that Princess trac'd, &c.] This is a pretty Fiction ; to represent *Helen* herself, tracing on a large Veil, (that is, a great Piece of Tapestry, such as were hung in Temples, and carried in Processions) all the bloody Battles fought by the *Greeks* and *Trojans* for her sake ; and this is what makes the Curiosity of it. One would swear, that *Homer* inherited this Veil, and that his *Iliad* is only an Explication of that marvellous Piece of Work. The Greek Word ἐν-εργασθαι properly signifies, repre-

sented in different Colours, that is, she us'd Silks and Threads of different Colours. *A Learned Man has lately infer'd from this Passage, that Painting is anterior than the Trojan War, since *Helen* represents the Battles, by using different Colours : This she could not do, without having before her a coloured Design ; which he likewise confirms by other Passages of the same Poet.

The Goddess thus, and breath'd into her Soul
 A sweet Affection (*u*) for her former Husband,
 Her native Country and her absent Friends.
 Then throwing suddenly a Snow-white Veil
 Around her Head, she dropp'd a tender Tear;
 And went, but not alone, two Maidens follow'd,
 Fair *Clymene* and (*w*) *Æthra*, *Pittheus*' Daughters.

Arriving at the *Scæan* Gate they found Sitting
 upon the Turret, old King *Priam*, *Thymetes*,
Lampus, *Panthous*, and *Clytius*; Brave *Hicetaon*,
 Favourite of *Mars*, Prudent *Ucalegon*, and wise
Antenor. Age had exempted these Grandees from
 War, But fitted them for Council: all rare
 Speakers. (*x*) As feeble Grasshoppers, devoid of

(*u*) For her former Husband.] *Homer* was very sensible, that Decency required he should not suffer his Reader to forget the Tears of *Helen*, and her Repentance.

(*w*) *Æthra*, *Pittheus*'s Daughter.] This is not *Æthra*, *Thebes*'s Mother.

(*x*) As feeble Grasshoppers.] *Homer* had a mind to represent old Men who are assembled upon a Tower, and talk the whole Day without being tir'd. What does he do for this End? He recollects the Ideas which the Nature of old Men, and the Place where they sit, furnish him with. Old Men are lean and bloodless, and have hardly any thing left but Voice. This naturally brings to the Mind the Idea of Grasshoppers, which have neither Flesh nor Blood,

but are, as it were, all Voice. These old Men talk upon the Battlements, and Grasshoppers sing, perched upon Sprigs; this perfects the Justness of the Comparison: Nor can *Homer* be accused of falling into a mean Comparison; for Grasshoppers were so esteemed in Greece in former Times, that the Athenians wore golden ones in their Hair, to shew that they were not Aliens. *Anacreon*, who made a very noble Elogium of the Grasshopper, says of it: *O prudent Daughter of the Earth, who takest so much Delight in Musick, who art exempt from all sorts of Distempers, and who hast neither Flesh nor Blood; thou art almost like the Gods.* Besides; it may be said that *Homer* met with this Comparison already founded in the Fable of

Blood,

Blood, Perch'd on a Sprig, tune their harmonious Voice ; So sat the *Trojan* Peers upon the Tow'r, Wisely discoursing on the Sum of things.

When they perceiv'd the beauteous Nymph approach, Struck with her Charms, they whisper'd one another: " No wonder that the *Greeks* " and *Trojans* strive, With so much Toil and " Blood, for such a Woman! The Goddeses " themselves are not more perfect. Yet to prevent ours and our Children's Ruin, (z) I should " advise the King to let her go."

Troy ; for *Tithonus* was feign'd to have been turn'd into a Grasshopper towards the End of his Days ; that is to say, Age had left him nothing but Voice, and made him a great Talker. Thus much to shew the Exactness of *Homer*, which few People would have taken the pains to unfold.

(y) *Struck with her Charms, &c.*] I do not believe so great an Elogium was ever given to Beauty, as this which *Homer* has found out the Secret of giving it here. A Company of old Men, overwhelmed with the Calamities of a long War, and assembled to debate upon Means to put an End to it, seeing the only Cause of it coming, struck with her Charms, they cry No Wonder ! &c. What these old Men, struck with *Helen's* Beauty, say here, is very like what *Holofernes's* Officers say to that General, seeing the

Beauty of *Judith*. *Dixerunt ad eum satellites ejus : Quis contemnat populum Hebraeorum, qui tam decoras mulieres habent, ut non pro his merito pugnare contra eos debeamus.* The Guards of *Holofernes* said unto him, Who would despise this People, that have among them such Women ? *Judith* x. 18.

(z) I should advise the King to let her go.] If *Homer* had carried these old Mens Admiration any farther, he would have offended against Nature and Probability. Old Men are still capable of judging of Beauty by the Eye ; but since Age has freed them from the Tyranny of Love, the Effect which Beauty has upon them ought to be transitory, and Prudence should soon regain the Ascendant, and bring them out of their Surprise. *Homer* ever goes as far as he ought, and ever stops where he ought.

Thus spoke these rev'rend Chieftains, but the King Calling to *Helen* with a gentle Voice ;
 " Draw near, my Child, said he, and (a) sit
 " down by me ; And see your former Spouse,
 " your Friends and Kindred ; (You're not the
 " Cause of this Calamity, The Gods alone have
 " brought this War upon us) Come then, and
 " tell me who that *Grecian* is, Whose martial
 " Look has something of divine : Others I see,
 " surpass him as to Stature, But sure no Man
 " had e'er so high a Mien, Or liker to a King
 " in Majesty."

Then *Helen* thus : (b) " Dread King, and
 " dearest Father ! Would I had chosen Death,
 " rather than Shame ; When I accompany'd
 " your Son to *Troy*, Leaving my Husband and
 " an only Daughter : My Brothers, and so ma-
 " ny lov'd Companions ! But this I did not do !
 " Nor had I Courage (Oh execrable Coward)
 " to be virtuous ! Witness these melting Tears,
 " how I repent But 'tis too late ! ---- The Man
 " to whom you point, Is *Agamemnon*, *Atreus'*
 " Godlike Son, (c) As Good a King, as he's a

(a) *Sit down by me.*] This Episode is manag'd with an infinite Address for the varying the Poem, and for satisfying the Curiosity of the Reader. But, say some, what Likelihood is there, that in so long a time as the Siege lasted, *Paris* had not yet found an occasion to have the Chiefs named and shewn to him ? *Homer* has prevented this Objection, by saying, that upon Account of the single Combat between *Paris* and *Menelaus*, all the War-

riors had put off their Armour ; and this was not done before.

(b) *Dread King.*] There is an admirable Decency in this Speech of *Helen's* ; which almost extorts Pardon for her Fault, by the Tokens of her Repentance.

(c) *As good a King as he's a valiant Captain.*] This is the Verse which *Alexander* the Great was most charmed with, and which he tryed to exemplify in his own Person ; and

“ valiant Captain! Brother to the Husband of
 “ unworthy me.”

Thus ended *Helena*, divinely fair; And *Priam*
 burling into Raptures, cry'd; (d) “ Thrice
 “ happy Son of *Atreus*! Joyous Fate Propi-
 “ tious smil'd on thee, when thou wast born!
 “ What King did ever rule so many People?
 “ I once was at a Fight on *Phrygia*'s Plains, (e)
 “ 'Twas when the manlike *Amazons* made War,
 “ There saw I numerous Troops of gallant
 “ *Phrygians* Led by King *Otreus*, and the gal-
 “ lant *Mygdon*: They pitch'd their Tents along
 “ *Sangarius*' Banks; Among them were th'
 “ auxiliary *Trojans*: But all these Troops, that
 “ cover'd the wide Plains, Were far inferior to
 “ these *Greeks* in number.”

Ulysses, next appearing in his Sight, “ Tell
 “ me, said he, sweet *Helen*, who is he? Low-
 “ er than *Agamemnon* by the Head, But broader
 “ much about the Breast and Shoulders; His
 “ Arms indeed lie still upon the Ground, But

indeed, as *Eustathius* says, it in-
 cludes an Ocean of Praises, and
 is all that can be wished in a
 King.

(d) *Thrice happy Son of*
Atreus.] We just now heard
 the Eulogium of *Agamemnon*,
 and here is that of his Army.
Homer, in this place, perfectly
 follows Nature; for *Priam* says
 no more than what the Com-
 parison of his Dominions with
 that great King's might inspire
 him with. This makes a mar-
 velous Contrast.

(e) 'Twas when the Manlike
Amazons made War.] Here

are *Amazons* before the *Trojan*
 War. We see in *Plutarch*, that
 in *Theseus*'s Time, they had
 penetrated as far as *Attica*. You
 may see the Remarks upon that.
 This is certain, that the *Sa-*
maritans obliged their Daugh-
 ters to go to the War like Men,
 and to kill their three Men a-
 piece, before they could obtain
 Permission to be married. Up-
 on this Truth, the Fable was
 founded, which is very ancient,
 for it was before *Hippocrates*;
 but *Homer* does not speak a
 Word of it.

" he runs thro' the Ranks and Files, assiduous ;
 " (f) Like to the Ram, that with majestick
 " Pace, Walks thro' the Fold, and views his
 " subject-Sheep."

Jove's beauteous Child, her Sex's Queen, re-
 ply'd : " It is *Laertes'* Son, the wise *Ulysses* : (g)
 " Who tho' rough *Ithaca* may claim his Birth,
 " Knows ev'ry Stratagem of War and Council.
 " The Character is just, reply'd *Antenor* ; For I
 " remember well, Divinest *Helen*, (h) *Ulysses*
 " heretofore and *Menelaus*, Join'd in Commission,
 " came to redemand you. My humble Roof
 " receiv'd them ; they were treated As Laws of
 " Hospitality require: And thus I had a fair Oc-
 " casion giv'n To note the diff'rence of their
 " Characters, And take the Compass of their
 " Understandings. Whenever in some Meeting
 " of the *Trojans*, They both stood up, the *Spar-*
 " *tan* King was tallest ; But sitting, *Ithacus* look'd

(f) Like to a Ram.] Pri-
 am seeing *Ulysses* go backwards
 and forwards sedately amongst
 his Troops, to inspect them,
 compares him to a Ram, be-
 cause of the Majesty which
 shines upon his Person; for, ac-
 cording to *Solomon* himself, the
 Ram is, as well as the Lion,
 the Symbol of Stateliness and
 Grandeur: in *Daniel*, the King
 of the *Medes* and *Persians* is de-
 scribed by a Ram; and through-
 out Holy Writ, there are several
 Passages where Rams are taken
 for the Chiefs of the Flocks.

(g) Who, tho' rough *Ithaca*,
 &c.] *Homer* would thereby teach,

that no-body is to be despised,
 for being born in a rude and un-
 polite Country, and that the
 most savage Countries produce
 great Men. *Alexander* was of
Pella, *Pindar* of *Thebes*, and *A-*
nacharsis was a *Scythian*.

(h) *Ulysses* heretofore, &c.]
 If *Ulysses* had been at *Troy*,
 How comes it that *Priam* does
 not know him ? 'Tis either by
 reason of his Age, which might
 hinder him from distinguishing
 so far off the Features of a Man,
 or because *Ulysses* might be very
 much changed since that time.
Hærodotus mentions this Embassy
 of *Ulysses* and *Menelaus*.

" more

" more august: And when they spoke in pub-
 " lick (i) *Menelaus* Express'd himself in Terms,
 " concise and close; Much Sense, but couch'd
 " in narrow Phrase; for tho' The younger, yet
 " he lov'd not florid Ramblings. And when
 " *Ulysses* rose (k) with downcast Look, He stood
 " as if his Eyes were nail'd to th' Earth; Nor
 " once his Scepter mov'd; like a meer Novice;
 " You would have thought him either mad or
 " foolish. But when, by just Degrees, h' had
 " rais'd his Voice; And Words fell from him
 " soft as feather'd Snow, No other Mortal durst
 " with him contend. We then no longer wonder'd
 " at his Gesture; For who could mind his
 " Looks that heard his Tongue!"

Then *Priam* seeing *Ajax*, ask'd again, " What
 " bulky Greek is he? so strongly made, And
 " higher than the rest by Head and Shoulders?"

" *Ajax*; Majestick *Helena* reply'd; One of
 " the strongest Bulwarks of the *Greeks*; And on
 " the other Side, *Idomeneus* Stands like a God,
 " amidst the *Cretan* Bands; The *Cretan* Chiefs
 " attend around their Prince. (l) Brave *Mene-*
 " *laus* oft has entertain'd him When he from

(i) *Menelaus* express'd him-
 self in Terms concise and close.]
 He ow'd this to the Education
 of *Sparta*, where they us'd the
 Children to speak little, and to
 say a great deal in few Words.

(k) With downcast Look, he
 stood.] *Homer* describes here
 the Posture of a prudent Man,
 who rises to speak extempore in
 an Assembly. He is plunged

in a profound Meditation: To
 judge of him by this Posture,
 one would take him for a Fool,
 but he soon regains what he lost.
 This is very opposite to the
 Confidence of those audacious
 Speakers, who fear nothing,
 and talk without thinking.

(l) Brave *Menelaus* oft
 has entertain'd him.] How
 should *Helen* come to know

" he runs thro' the Ranks and Files, assiduous ;
 " (f) Like to the Ram, that with majestic
 " Pace, Walks thro' the Fold, and views his
 " subject-Sheep."

Jove's beauteous Child, her Sex's Queen, re-
 ply'd : " It is *Laertes'* Son, the wise *Ulysses* : (g)
 " Who tho' rough *Ithaca* may claim his Birth,
 " Knows ev'ry Stratagem of War and Council.
 " The Character is just, reply'd *Antenor* ; For I
 " remember well, Divinest *Helen*, (h) *Ulysses*
 " heretofore and *Menelaus*, Join'd in Commission,
 " came to redemand you. My humble Roof
 " receiv'd them ; they were treated As Laws of
 " Hospitality require: And thus I had a fair Oc-
 " casion giv'n To note the difference of their
 " Characters, And take the Compass of their
 " Understandings. Whenever in some Meeting
 " of the *Trojans*, They both stood up, the *Spar-*
 " *tan* King was tallest ; But sitting, *Ithacus* look'd

(f) Like to a Ram.] Pri-
 am seeing *Ulysses* go backwards
 and forwards sedately amongst
 his Troops, to inspect them,
 compares him to a Ram, be-
 cause of the Majesty which
 shines upon his Person; for, ac-
 cording to *Solomon* himself, the
 Ram is, as well as the Lion,
 the Symbol of Stateliness and
 Grandeur: in *Daniel*, the King
 of the *Medes* and *Persians* is de-
 scribed by a Ram; and through-
 out Holy Writ, there are several
 Passages where Rams are taken
 for the Chiefs of the Flocks.

(g) Who, tho' rough *Ithaca*,
 &c.] *Homer* would thereby teach,

that no-body is to be despised,
 for being born in a rude and un-
 polite Country, and that the
 most savage Countries produce
 great Men. *Alexander* was of
Pella, *Pindar* of *Thebes*, and *A-*
nacharsis was a *Scythian*.

(h) *Ulysses* heretofore, &c.]
 If *Ulysses* had been at *Troy*,
 How comes it that *Priam* does
 not know him? 'Tis either by
 reason of his Age, which might
 hinder him from distinguishing
 so far off the Features of a Man,
 or because *Ulysses* might be very
 much changed since that time.
Herodotus mentions this Embassy
 of *Ulysses* and *Menelaus*.

" more

" more august: And when they spoke in pub-
 " lick (i) *Menelaus* Express'd himself in Terms,
 " concise and close; Much Sense, but couch'd
 " in narrow Phrase; for tho' The younger, yet
 " he lov'd not florid Ramblings. And when
 " *Ulysses* rose (k) with downcast Look, He stood
 " as if his Eyes were nail'd to th' Earth; Nor
 " orce his Scepter mov'd; like a meer Novice;
 " You would have thought him either mad or
 " foolish. But when, by just Degrees, h' had
 " rais'd his Voice; And Words fell from him
 " soft as feather'd Snow, No other Mortal durst
 " with him contend. We then no longer wonder'd
 " at his Gesture; For who could mind his
 " Looks that heard his Tongue!"

Then *Priam* seeing *Ajax*, ask'd again, " What
 " bulky Greek is he? so strongly made, And
 " higher than the rest by Head and Shoulders?"

" *Ajax*; Majestick *Helena* reply'd; One of
 " the strongest Bulwarks of the *Greeks*; And on
 " the other Side, *Idomeneus* Stands like a God,
 " amidst the *Cretan* Bands; The *Cretan* Chiefs
 " attend around their Prince. (l) Brave *Mene-*
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 of *Sparta*, where they us'd the
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 stood.] *Homer* describes here
 the Posture of a prudent Man,
 who rises to speak extempore in
 an Assembly. He is plunged

in a profound Meditation: To
 judge of him by this Posture,
 one would take him for a Fool,
 but he soon regains what he lost.
 This is very opposite to the
 Confidence of those audacious
 Speakers, who fear nothing,
 and talk without thinking.

(l) Brave *Menelaus* oft
 has entertain'd him.] How
 should *Helen* come to know

" Crete resorted to our Court. Now all the o-
 " ther *Grecian* Chiefs I see And cou'd with Ease
 " recount to you their Names. (m) But yet I
 " miss two Princes, valiant Warriours, *Castor*
 " and *Pollux*, both well known to Fame; One
 " for the Horse, and th' other for the *Cestus*;
 " They are my Brothers by the same dear Mother.
 " Did they not come from *Sparta* with the Army?
 " (u) They surely came, but keep within their
 " Ships; Asham'd to fight for their unworthy
 " Sister." Thus *Helen* spoke in lovely Blushes
 deck'd, But they had long been dead in *Lacedæmon*.

Mean while the Heralds carried thro' the
 Town The Victims destin'd for the Sacrifice,
 And Wine, Earth's gladning Fruit; in Goat-skin
 Bottles: The Herald nam'd *Idæus* had in Charge,
 A well-wrought silver Urn and golden Bowls;
 And drawing near to *Priam*, thus began. " Rise,
 " Godlike Offspring of *Laomedon*! The *Trojan*
 " and the *Grecian* Chiefs desire Your Presence
 " in the Field, to strike a League. *Paris* and
 " *Menelaus* are to fight In single Combat: He

this *Cretan* Prince? 'Twas ne-
 cessary she should inform us
 from whence this Knowledge
 proceeded. *Homer* advances no-
 thing which he does not give a
 Reason for, and prove.

(m) But yet, I miss———
Castor and Pollux———*They*
are my Brothers.] *Homer* brings
 in this very naturally, to let his
 Reader know that *Castor* and
Pollux were not in this Expe-
 dition, because they were dead.
 It must be observed, that *Homer*

makes no mention here of the
 Fable of *Castor* and *Pollux*; it
 is posterior to that Poet.

(n) *They surely came, &c.*]
Helen loses no Occasion of giv-
 ing Tokens of her Repentance.
 She is ignorant of the Death of
 her two Brothers, because in all
 probability *Paris* took the ne-
 cessary Precautions to hinder her
 from hearing a Piece of News,
 which must have been very as-
 sisting to her.

" whom

“ whom Fortune favours, Shall carry *Helen* and
 “ her Wealth away. Then after solemn Covenants
 “ agreed, And Bands of lasting Amity confirm’d;
 “ Both Sides shall lay aside destructive Arms:
 “ We peacefully remain at glebous *Troy*; The
 “ *Greeks* return to *Argos* and *Achaia*: This fa-
 “ med for Horses, that for beauteous Women.”

The King astonish’d (o) shiver’d at the News,
 But order’d strait his Horses to the Chariot;
 His Orders being readily obey’d, He mounts
 the Carr, and takes the guiding Reins, *Antenor*
 sitting by his Royal Side. They drive directly
 thro’ the *Scæan* Gates Into the Plain: when they
 were near the Armies, They both descend, and
 walk between their Hosts. Then *Agamemnon*
 and *Ulysses* came; The Heralds habited in costly
 Vests, Prepare the Rites (p) and mingle Wine
 with Wine; Then pour forth Water on the
 Prince’s Hands, (q) *Atrides* drew his Knife,
 which always hung Behind the Scabbard of his
 fatal Sword; He cuts the Hair from both

(o) *Shiver’d at the News.*] His Fatherly Tenderness awakes, when he hears that his Son is going to fight with *Melenæus*. From hence his Fear proceeds.

(p) *And mingle Wine with Wine.*] The Wine of the *Greeks*, and that of the *Trojans*, to shew the Agreement of the two Armies.

(q) *Atrides drew his Knife, which always hung behind the Scabbard of his fatal Sword.*] As the Princes used to perform

the greatest Part of the Functions in Sacrifices, they always carried a Knife in a Sheath hanging near their Sword; for they would have thought they had been guilty of an Indecency and Impiety, to have used a Sword in these Functions. This Custom ought to be observed, because it helps to clear up several Passages in Antiquity, and has served to correct a beautiful Passage of *Plutarch*, in the Life of *Theseus*.

the Lambs curl'd Foreheads ; This by (r) the Heralds of the adverse Armies, Was shar'd among the Chiefs in solemn Form. Then great *Atrides*, lifting up to Heav'n His Voice and Hands, preferr'd this solemn Pray'r:

“ Oh mighty *Jove* ! Father of Gods and
 “ Men ! Thou, who art cloath'd with Power
 “ and Majesty ; Who rulest (s) from the lofty
 “ Top of *Ida*, (t) Thou Sun, who viewest, and
 “ who hearest all things ! Ye Rivers ! Earth !
 “ and ye infernal Pow'rs (u) Who punish per-
 “ jur'd Mortals after Death ! Be Witness, and
 “ give Sanction, to our Oaths ! If *Menelaus*
 “ be by *Paris* kill'd, He *Helen* and her Riches
 “ still shall keep, And we will in our Ships
 “ return to *Greece*. (w) If *Paris* die by *Mene-*
 “ *laus*' Hand, Then *Helen* and her Wealth shall

(r) The Heralds of the adverse Armies was shar'd among the Chiefs.] This Hair, cut from the Heads of the Lambs, was divided by the Heralds among the Greek and Trojan Princes, to signify to them, that they all had an Interest in the Sacrifice, and that whosoever violated the Treaty, would pull down the Curse of Heaven upon his Head.

(s) From the lofty Top of *Ida*.] *Agamemnon* invokes *Jupiter*, who was adored upon Mount *Ida*, to shew, that he invokes that God under whose Eyes the Treaty is made, and who was like to be the most favourable to the *Trojans*; and to shew thereby the Uprightness of his Intentions.

(t) Thou Sun, ye Rivers, Earth, and ye infernal Powers.]

He interests all the Gods and Elements against Perjury, as if the whole Universe were too little to punish it.

(u) Who punish perjurd Mortals after Death.] Here *Homer* owns Punishment in another Life.

(w) If *Paris* die by *Menelaus*' Hand.] Had *Agamemnon* said, If *Menelaus* gets the Victory over *Paris*, the *Trojans* would have had no Pretence for breaking the Treaty, or refusing to surrender *Helen*. But he said expressly, if *Menelaus* kills *Paris*; now he is not killed, he is only foiled: The *Trojans* therefore are not obliged to execute a Treaty, the Conditions whereof are not fulfilled, for *Paris* is not dead: See the Ingenuity of *Homer*, who did not care to let the

“ be

“ be restor'd ; And *Troy* shall pay, as is but just,
 “ a *Mulct* Which may to future Ages be remem-
 “ ber'd : But if King *Priam* and his Sons refuse
 “ (When *Paris* breathes no more) to pay this
 “ *Mulct* ; (x) I here will stay, and carry on

Trojans be so openly perjured. But as this Equivocation does not save the *Trojans* from the Wrath of *Jupiter*, who looks not at the Letter, but at the Spirit and Intention ; *Homer* means thereby to shew, that God is not to be paid with Equivocations and mental Restrictions. [Here the *English* Translator thinks himself obliged to let his Reader know, that he has given this Passage a different Turn from *Madam Dacier*, but more conformable, he hopes, to *Homer's* Sense. She turns it thus, *Mais si Menelaus tue Paris, &c.* But if *Menelaus* kill *Paris*, the *Trojans* shall surrender *Helen* with all her Riches, and pay to the *Greeks* and their Descendants, for ever, a Tribute, to make them amends for the Charges of this War. Which Tribute, if *Priam* or his Children after *Paris's* Death refuse to pay, I declare I will remain here, and continue the Siege for the Sake of this Tribute only, until I have entirely ended the War by the taking of *Troy*. I believe, upon first Sight, the Reader concurs with me, that the Lady is in the wrong ; but lest he should not. I desire him to consider whether *τιμή* which comes from *τίω*, *punio*, can signify any thing more than

Mulct or *Fine*. This appears farther from what I find the Scholiast says of this *Fine*, in *Mr. Barnes's* most correct Edition, (which is that I use) he says the *Fine* was to τὸ ἡμισυ τῶν ἐν τῇ πόλει κτημάτων, the half of their Goods, or personal Estate, for so κτήματα certainly signifies, since it comes from κτάσμαι, *acquirō*, *comparo*. — As for that Line of *Homer*. — Ἡ το καὶ ἐσσομένοις μετ' αὐθ' ὅποισι πέλεται, Whether it means, that the Penalty should be PAID to the Descendants of the *Greeks* for ever, or only that the present Payment of it should be RECORDED to Posterity as an Acknowledgment of the Wrong done 'em, I appeal to the Learned ; but I think I have the Commentators on my Side, and therefore shall say no more : Only that, there are some other Places, but very few, wherein I am afraid *Madam Dacier* has not given the Mind of the Author. This, I know, is occasioned in a great Measure by the Defectiveness of the *French* Tongue. I have endeavoured to remedy it by the Advantage of our own.]

(x) I here will stay and carry on the Siege, till this be either paid, &c.] *Agamemnon* remembers, that *Ju-*

“the Siege; ’Till this be either paid, or *Troy*
“reduc’d.”

Then cut with cruel Steel the Victims throats,
And threw ’em breathless on th’ensanguin’d
Ground; The Cups are fill’d with Wine drawn
from the Urns, And Vows are made to the Im-
mortal Gods. Both Armies join’d in Pray’r to
this Effect: “Almighty *Jove*! and all ye other
“Pow’rs! Whoever first shall dare to break this
“Treaty; May their warm Blood be pour’d up-
“on the Ground As is this Wine; and not their
“Blood alone But (*y*) their Descendants in all
“future Ages! And may their Wives commix
“with other Men!” These were their Pray’rs;
(*z*) but *Jove* refus’d to hear ’em.

The Ceremony over, *Priam* rose: “Hear me
“ye *Trojans* and ye *Greeks*, he cry’d, I now will
“leave you and return to *Troy*; I cannot bear
“the Tragick Spectacle; Heav’n only knows
“whose Fate it is to fall.”

This said, (*a*) the Lambs are put into the
“Chariot, The Godlike Man ascends and takes

pit er had sent him a Dream, to
promise him that he should ruin
the City of *Troy*. Therefore,
if he returns when the *Trojans*
have rendered him *Helen*, the
Promises of *Jupiter* are vain.
For this Reason, *Agamemnon*
adds here the Condition of a
Fine, that he might have either
a Pretence for continuing the
War, or an Equivalent instead
of the said Ruin, and which
might do honour to the Pro-
mises of *Jupiter*.

(*y*) *Their Descendants*.] *Ho*
wer knew, that the Crimes of

the Fathers might be punished
on the Children.

(*z*) *But Jove refus’d to hear*
them.] The Poet means, that
the Punishment of the *Trojans*
Treachery should indeed be de-
ferred, but yet ne’er the less
sure.

(*a*) *The Lambs are put in-*
to the Chariot.] For, being
Victims of Malediction, they
were not permitted to be eaten,
and he that provided them,
took ’em away either to bury
them in a Ditch, or cast them
into the Sea.

the Reins, *Antenor* sitting by his Royal Side ;
And thus they reassum'd the Road to *Troy*.

Then valiant *Hector* and the wise *Ulysses* (b)
Measure the Lifts wherein they were to fight ;
This done, they put their Lots into an Helmet,
And shuffle them, that Fortune might decide
Which of the Two should throw his Javelin first.
Mean while the People lift their Hands to
Heav'n, And both the Hosts prefer their solemn
Pray'rs.

" Oh mighty *Jove* ! Father of Gods and
" Men ! Thou who art cloath'd with Pow'r and
" Majesty ! Who rulest from the lofty Top of
" *Ida* ! Let him that was the Author of this War
" And the Calamities that have ensued ; Fall
" by the Sword of his wrong'd Adversary. Let
" him descend to *Pluto's* gloomy Kingdom, And
" us enjoy a firm and solid Peace ! "

Thus they all pray'd : Then *Hector* with his
Head (c) Turn'd backwards, shakes the brazen
Cask ; the Lot To *Paris* fell : The Bands to
view the Fight Circling in Order sit upon the
Ground : Each by his Steeds and Instruments of
War. *Paris* mean while puts on his glorious
Armour : Round his white Ankles first he binds
his Greves, Fasten'd with silver Buckles, nearly
wrought ; He takes (d) his Brother weak *Lycaon's*
Corset, Which most exactly answer'd *Paris*,

(b) Measure the Lifts.] He
who suffered himself to be push-
ed beyond the Bounds, was re-
puted to be vanquished, even
tho' he was not wounded, but
had wounded his Enemy.

(c) Turn'd backwards.] That
he might not be accused of any
foul Play in favour of *Paris*.

(d) His Brother weak *Lycaon's*
Corset.] For *Paris* came to the
Army, only in a Leopard's Skin.

Shape ; (e) Over his Shoulders next he throws his Belt, To which his silver-studded Sword was hung ; Then braces on his Arm a large thick Buckler, And with an Helmet exquisitely wrought, Covers his Head ; his Crest an Horses Tail, Wav'd terribly : Thus arm'd for fight, he takes A sturdy Spear, and fits it to his Hand. At the same time was *Menelaus* arm'd. Then both with fiery Eyes at once advance, While all the Lookers on are struck with Terror. When they were come within the Lifts, they shook Their Spears, and sullenly survey'd each other. *Paris* discharg'd his Spear, and smote the Shield Of *Menelaus* ; but the faithless Lance Bent at the Point against the temper'd Brass. Then *Menelaus* pois'd aloft his Spear ; But e'er he threw, (f) address'd his Pray'r to *Jove*. " O thou who rulest over Heav'n and Earth, And hatest Fraud " and Wrong ! revenge my Cause, And let me " punish him, that injur'd me The first ! (g) Let " *Paris* fall ! that none may dare, In After-times,

(e) Over his Shoulders next he throws, &c.] *Eustathius* observes, that in *Homer's* time, the Use of Waist-Belts was unknown ; they wore only Shoulder-Belts.

(f) Address'd this Prayer to *Jove*.] *Homer* puts a Prayer in *Menelaus's* Mouth, but none in *Paris's* ; *Menelaus*, who is innocent and injur'd, may address himself to God, and pray for Justice of him ; but *Paris*, who is in Fault, has nothing to beg ; therefore he remains silent. Wicked Men have no God to invoke.

(g) Let *Paris* fall.] It is in the Greek, the Divine *Alexander*, and *Eustathius* observes a singular Decency in this Prayer of *Menelaus*. *Observe*, says that good Bishop of *Theffalonica*, *Menelaus*, tho' he was injured, says of *Paris*, the divine *Alexander*. *Homer* being minded to teach us thereby, that a Man of Honour is more inclined to speak well of his Enemy than to abuse

" ungrate-

“ ungratefully to wrong His Entertainer, or to
“ violate The Laws of sacred Hospitality.”

This said, he threw his well-aim'd Javelin;
With rapid Force it pass'd thro' *Paris*' Shield,
Piercing his well-wrought Corslet; there it stuck;
But harmless tore his Coat about the Flank.
Paris forejudg'd the coming of the Spear, In-
clin'd his Body, and avoided Death: Then soon
the Son of *Atreus* drew his Sword, And dealt a
furious Stroke upon his Cask; But the unfaithful
Weapon snapt in Pieces, And fell from out his
Hand: Struck with Amazement, Brave *Mene-
laus* disappointed groan'd, And lifting up his Eyes
to Heav'n, he cry'd: (b) “ Oh *Jove* the cruel-
“ left of all the Gods! I hop'd thy Justice would
“ assist my Vengeance, In punishing the Trea-
“ chery of *Paris*. But lo! my Sword is broke,
“ and Jav'lin useless.”

Then, flying furiously upon his Foe, He
grasps the Crest, and drags him tow'rd's the
Greeks; There the strong Strap that ty'd his
Helmet on Below his tender Chin had strangled
him: *Atrides* too had won immortal Glory, If
Venus had not come to *Paris*' Aid, And rescu'd

him, and that his Animosity does
not go so far as to hinder him from
perceiving what is good in him.
And at the same time the Title of
Divine, which he gives him, does,
however conceal a heavy Censure;
for a Man who would deserve that
Title, ought to do nothing but
good Actions.

(b) O *Jove*, the cruellest of

all the Gods.] Misfortune, says
Eustathius, commonly makes us
blaspheme. But this Blasphemy
of *Menelaus* does, however, im-
ply a sort of Piety; for it shews
in him a strong Persuasion, that
God being just, does not fail
to declare himself against the
Wicked, and to punish their
Perfidiousness.

“ him.”

him by breaking of the Strap. The empty Cask follow'd the Hero's Hand; He whirl'd it tow'rd the *Greeks* with all his Force; His lov'd Companions took it from the Ground; Thirsting for *Paris'* Blood, a second time He rushes furious on him, for he hop'd Still to destroy his Foe; but still with ease *Venus* preserv'd her fav'rite Charge from Death; (For nothing to the Gods is difficult.) In a thick Mist she wraps the noble *Paris*, And strait conveys him to his (i) fragrant Chamber: There went to fetch herself the beauteous *Helen*; She found her sitting on a lofty Tow'r Amidst a num'rous Croud of *Trojan* Dames. E'er she accosted her, she took the Form Of an old Matron, heretofore employ'd By that fair Princess, when she liv'd at *Sparta*, In culling and preparing purest Wool. *Venus* assuming this old Matron's Figure, Who was most tenderly belov'd by *Helen*, She gently stir'd her od'rous Vest, and said, "Your *Paris* is return'd, divi-
 " nest *Helen*, And languishes to see his lovely
 " Spouse, He sits upon his glorious Iv'ry Bed;
 " (k) And never was so charming, nor so deck'd;

(i) *Fragrant Chamber.*] Thus *Homer* describes the Chamber of a Prince, who is fitter for Love than War. We smell no such Perfumes in *Achilles's* Tent.

(k) *And never was so charming, nor so deck'd.*] If I had followed *Athenæus* and the ancient Critics, I should have translated it, he never was so perfum'd, nor so deck'd. For they all explain this Verse of *Homer*, καλλει τε εἴλωσιν καὶ ἑμασιν, shining with *Essence*,

&c. taking καλλος for *Essence*.

It dees, indeed, signify so sometimes, as in this Verse of the same Poet, speaking of *Venus*, καλλει προσωπα καθαιρει, she cleanses her Face with Ointment; upon which, *Hesychius* observes, καλλει τῷ μυρῷ τῷ τῆς Ἀφροδίτης. Καλλει signifies, the *Essence* or Ointment of *Venus*. But I was of Opinion, I might take it here in it's proper and ordinary Signification. For so a Modern would speak.

" You

" You would not think that he was come from
 " Fighting, But going to a Ball, or thence re-
 " turn'd."

(l) *Helen* at this was mov'd with secret Plea-
 sure ; But having mark'd the Goddess, sparkling
 Eyes ; Her lovely Neck, and Bosom heav'nly
 fair ; She knew 'twas *Venus*, (m) and was fill'd
 with Wonder : And trembling with Astonishment,
 she said : (n) " Goddess, why seek you thus to
 " cheat me still ? Whither d' you mean to send
 " me farther yet ? Into what Town of *Phrygia*
 " or *Meonia* ? Have you some other Friend whom
 " you'd oblige, At the Expence of hapless *He-*
 " *lena* ? Since *Menelaus* has victorious prov'd,
 " And will again receive me, tho' I've wrong'd
 " Him, You spread new Snares, and strive to
 " disappoint him, Seek not to draw me to the
 " Arms of *Paris* ; (o) Go you, and sit by that
 " brave Warrior's Side ; Renounce your Seat
 " among th' immortal Gods ; Nor ever more
 " return to high *Olympus* : Go share his
 " Woes, and be his faithful Guard, Until he

(l) *Helen* at this was mov'd.] *Helen*, notwithstanding her Re-
 pentance, cannot forbear loving
Paris : What *Venus* says of the
 Beauty of that Prince, revives
 her Passion on a sudden ; *Homer*
 thereby perfectly shews what a
 Woman is capable of, that has
 once loved.

(m) And was fill'd with Won-
 der, &c.] So soon as she knew
 'twas *Venus*, she was astonish'd,
 and feels a Terror succeeding
 the Passion she at first found
 when she thought 'twas one of
 her Women that spoke to her.

She had sadly experienced the
 Stratagems of *Venus*, and had
 but too much Reason to fear
 them again.

(n) Goddess, Why seek you
 thus to cheat me ?] These Com-
 plaints of *Helen* carry with them
 a sort of Justification, as if she
 had no Power to oppose the De-
 signs *Venus* had upon her.

(o) Go you and sit by that
 brave Warrior's Side.] As if
 she had said, Go and take my
 Place with *Paris*, since you fa-
 vour him so openly.

" takes

“ takes thee for his Wife or Slave. I will not
 “ go to him, nor ever more Adorn his Bed ;
 “ that were too infamous ; What would the
 “ *Trojan* Women say of me ? Besides, my Breast
 “ is rack’d with bitter Grievs, And Floods of
 “ Sorrow overwhelm my Soul.”

To this the Goddess, hastily, reply’d : “ *Helen*
 “ take heed you don’t provoke my Anger, Lest
 “ in my Fury I abandon thee, And hate thee,
 “ more than ever I have lov’d, Lest I should
 “ kindle in the *Greeks* and *Trojans* Hatred im-
 “ placable, and make thee fall The wretched
 “ Victim of their dreadful Rage.”

She spoke ; (p) and *Helen* trembled at her
 Words: Cov’ring her Beauty with a Snow-white
 Veil ; She left the *Trojan* Ladies, unperceiv’d,
 For Heav’nly *Cytherea* went before.

Soon as they reach’d the stately Court of *Paris*,
 All *Helen*’s Women hurry to their Work, But she
 ascended to the Royal Chamber, In which she
 was impatiently expected. The smiling God-
 desfs brought a Chair for *Helen*, and plac’d it
 opposite to beauteous *Paris* ; Whom when the
 Heav’n-born Lady saw, she (q) turn’d Aside her
 Eyes, and thus severely chid him : “ You come
 “ from Battle ; Would you’d perish’d there,

(p) And *Helen* trembled at
 her Words.] *Homer* judiciously
 makes use of this Fear, to lessen
 the Horror of the Action she
 was about to commit, in going
 to *Paris* in open Day ; she does
 it more through Obedience and
 Fear, than Inclination.

(q) She turn’d aside her Eyes.]

She turned aside her Eyes, ei-
 ther to shew the Contempt his
 Cowardice deserved, or, as *Eu-
 statbius* says, for fear the Beau-
 ty of that Prince should mollify
 her, and make her relent. But
 it all signifies nothing, *Venus*
 does not leave her, Fondness will
 soon succeed to these Chidings.

“ By

“ By that brave Man who was my former Husband! You bragg’d that you excell’d him far in Strength, In Skilfulness and Valour in the Field: Go then once more; and, if you dare, defy him. But I should counsel you to stay at home, Rather than rashly to contend with him, Lest, notwithstanding all your boasted Valour, You fall beneath the Effort of his Arm.”

Paris, enamour’d with her Charms, reply’d: “ Stab me not, *Helen*, with such cruel Language! If *Menelaus* now has won the Day, It is because *Minerva* was his Friend; I next, perhaps may be the Conqueror, For we are not without our fav’rite Gods. But oh be kind, and let us think of Pleasure. (r) Love never made me feel his Pow’r so much, As at this Hour; no, not that happy Day, When having stoln you, with so fair a Prize, I *Lacedæmon* left; nor yet that Day, That happy Day, when landed on the Shores (s) At *Cranæ*’s Isle (t) you yielded to be mine.” With this, he led the Way, and *Helen* follow’d.

While *Paris* sweetly thus repos’d with *Helen*; Like a fierce Lyon, *Menelaus* ranges, Through

(r) Love never made me feel his Power so much, as at this Hour.] *Paris* knowing very well, that he was worsted, foresees that *Agamemnon* will insist upon the Restoring of *Helen*, and his Fear of losing her increases his Passion.

(s) At *Cranæ*’s Isle.] *Strabo* pretends, from the Ancients, that this is the Island which was

afterwards called *Helena*, and which is near the Coast of *Attica*, over against the Promontory of *Suntium*.

(t) (You yielded to be mine.) *Homer* by this, cures the Reader of the Suspicion he might have, that *Helen* had yielded to *Paris* before their Departure from *Lacedæmon*.

the wide Field, in search of his lost Prey: But none of all the *Trojans*, or their Aids, Cou'd shew him to the place where *Paris* was. They would not have conceal'd him out of Friendship, For they all hated him like Death itself. At last, great *Agamemnon* rais'd his Voice; And thus aloud bespoke the adverse Side. "Hear me, ye
 " *Trojans*, *Dardans*, and Allies! My Brother has
 " you see obtain'd the Day: For he remains the
 " Master of the Field; (u) As likewise of his
 " Adversary's Spoils. Surrender, therefore, *He-*
 " *len* and her Wealth; And pay the Fine agreed
 " on by the Treaty, And which to future Times
 " may be recorded." This the King said: The
Greeks approv'd his Words.

(u) Of his Adversary's Spoils.] Because *Paris's* Hel- | met remained in the Hands of
Menelaus.



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The End of the Third Book.

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